Mr. Tillinghast's EIGHT LAST SERMONS.

I *The Fifth Kingdom, or Kingdom of Christ, founded on the New Covenant*; one Sermon, on *Jer.* 33.20,21.

II *Signs of the Times*; two Sermons on *Mat.*16.3. To which is added, six Signs, as they were in his Notes.

III *Christ the onely Foundation*; one Sermon on 1*Cor.*3.11. With the prosecution of the point, as it was in his Notes.

IV *The Promise of the Father*; two Sermons on *Act.*1.4.

V *The Evil of the Times*; one Sermon on *Mal.* 3.16,17.

VI *Look to your Aims and Ends*; one Sermon on *Matth.*11.7.

To which is added,

The Idols abolished; being his Notes on *Isa.*2.18.

Matth.3.2. *Repent ye: for the Kingdom of Heaven is at hand.*

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Richard Borthwick

A Preface to the Reader.

THe Lord, upon my frequent remembrance of the *depth of the Riches both of his Wisdom and of his Knowledge*, hath given me many and manifold occasions to break forth in the words of the Apostles sudden exclamation, *How unsearchable are his judgements! and his wayes past finding out.* Rom. 11. 33.

Yea, such hath been the tenor of his dispensations (and of the appearance of some of them) of late yeers from out of those unsearchable depths, as may well induce us in the midst of such musings, to cry out in the words of the Song of the Lamb, saying, *Great and marvellous are thy works, Lord God Almighty; just and true are thy wayes, thou King of Saints: Who will not fear thee, Oh Lord, and glorifie thy Name?* Rev. 16. 3.

But, Oh ye *faithful followers of the Lamb!* who shall be able to fathom, and to measure the depth and heighth, the breadth and length of those judgements which are yet to come upon the people and the Princes of the earth? Wo, wo, to the worshippers and admirers of the Dragon, of the Beast, and the false Prophet: how terrible will Jehovah be unto the little Horn (the last power which lifts it self up against the Saints of the most High) after the expiration of the two and forty months?

How will this little Horn, which goars our sides, and pusheth us into corners, roar, when the Judgment shall sit, and they (that is, the Saints) shall take away his Dominion, to consume and to destroy it unto the end? Dan. 7. 26.

And with what consternation of minde will the proud *Nimrods* of the world flie before the Lamb, and his followers, when the mighty Hunters themselves shall be hunted from Mountain to Hill by the little handful of those who are redeemed from the earth? and whither will ye run for shelter, Oh ye Tyrants! who shall be your

Lord Protector in the Day when Jehovahs fury shall be poured out like fire? And if the Rocks are thrown down
Nahum 1.6. by him, what will become of Reeds? If the Sons of ancient Kings be hurried out of the world, to their own place, for their oppressions and persecutions, for their contempt of God, his Word, and his Works: what will be the portion of the new Monarchical Tyrants, who are but of yesterday, and have not had time to take root in the earth, neither shall ever be able to confirm or establish their Domination?

But to contract, and call off my minde from expatiating upon this point: it cannot but be confessed, That the sudden loss of so blessed an Instrument in the hand of Christ, in such a juncture of time, may well be matter of astonishment, or of great griet to those poor souls, who beginning to halt betwixt two opinions, found present help and strength administred to their feeble knees by his Ministry; and having also their eyes anointed with Gospel eye-salve for the discovery of the present and other Truths, it was no marvel, that they became so sensible of the usefulness of such an Interpreter in that populous City, as the deceased Author of the ensuing Sermons.

And indeed, We Prisoners, your Brethren and Companions in Tribulation, and in the Kingdom and patience of Jesus Christ, could not refrain rejoycing with you, for the hopes you had, that he should have *been as an arrow, or a polished shaft in the hand of a mighty man* (even the man Christ Jesus) in such a day as this: but, as
Isa. 55.9. the heavens are higher than the earth, so are the Lord's ways higher than our ways, and his thoughts than our
1 *Sam.* 3.18. thoughts: we are taught to say, *It is the Lord, let him do with us also, as seemeth good to him*; for indeed, we are not
1 *Cor.* 6.20. our own, we are bought with a price; whether we live or die, we are the Lord's, and therefore we are obliged to
Rom. 14.8. glorifie him in our bodies, and in our souls.

But to proceed to a brief Narrative of some particular passages and circumstances which may be of use for the Christian Readers, who are far remote from the City to know: it is to be remembred, That this Servant of the Lord had waited for some space of time (*viz.* about a yeer of days) to understand the mind of God, in reference to the work, which was upon his heart to do for the Lord

Jesus,

Jesus: at length perceiving his way to be plain before him, he came up to the City of *London*, where it pleased the Lord to put a period to his days, within a very short space after he was arrived: But how diligently he improved his time and his talent, I need not declare, for it's well known to thousands, that he laboured, as if it had been for his life, to promote that glorious cause (which was once the joy of the Saints, generally throughout the Nation, although now it be almost forgotten by the most) and the concernments of Christ and his people, in the midst of a generation of Revolters and Backsliders from the work of God in their day.

Three principal businesses he had upon his spirit to dispatch:

The first, was to speak his minde freely to the Great Man (as they call him) which accordingly, after solemn seeking the face of the Lord with some Brethren, he did, and did bear his testimony to his face in the first place, in the presence of divers witnesses, in such a way of plainness and pity towards him, who was guilty of such open abominations, that undoubtedly it will be of use hereafter to the stopping of the mouths of all Court-flatterers (who are one of the worst sort of creeping vermine in the world) purposing moreover to proceed to an higher and more publick Testimony, as God should give him a spirit and opportunity thereunto.

In the next place, like another young *Apollos*, being come to the City, *he helped them much, who had believed (the present Truth) through Grace*; for he mightily convinced many, and that publickly, That the Kingdom of Christ is not only a spiritual Kingdom, but an outward visible Kingdom (as his words are) That this is a branch of the new Covenant, That this Kingdom shall very shortly begin to break in pieces, and consume all these Kingdoms: Insomuch that the spirits of many precious ones were revived, their mindes enlightned; insomuch, that methoughts I heard one Disciple that had been ready to faint and quail, saying to another Disciple, in *Jonathans* language; *See, I pray you, how mine eyes have been enlightned, because I tasted a little of this honey; This word of the Lord* (concerning the glorifying of his Son in the sight of all Nations) *is sweeter than the hony or the hony-combe.* *Act.* 18.27, 28.

Oh dear hearts, you *who heard a proof of Christ speaking in him*; tell me, did not your hearts wax warm; nay, *did they not burn within you*, while he spake of those things to you, and *while he opened to you (in the demonstration of the Spirit, and of power) those Scriptures*, which do so neerly concern the King of Saints, and his Cause at this day?

His next design was, to travel from Prison to Prison, where any of the Servants of Christ were shut up; and accordingly made an entrance upon that work, in coming to this Castle to visit us, *as not being ashamed of the Testimony of the Lord, nor of his Prisoners, but appeared very willing to be partaker of the afflictions of the Gospel (of the Kingdom) according to that* measure of the power of God which should be given him, even to suffer bonds in the maintenance of that Cause, and glorious Truth, which formerly had been owned, but is now rejected by the General, and his men of War; insomuch, that he would in private discourse with some friends, declare, That a Prison was like to be his portion ere long. And no question, if he had lived to have enlarged upon the Signs of the times, and the Spirit of God had come upon him with power, the Supreme single Person at his Head-quarters at *white-hall*, with the advice of his Cabinet Councel, would after grave and mature deliberation have found it very necessary, absolutely necessary to have suspended and silenced such a Preacher, as neither knew how to hold his peace, nor yet to pipe to the tune of the New Instrument; for we must know that this New Monarchy is founded upon NECESSITY; Necessity is the Father and Mother, Necessity and Policy are the Nurse and the Guardian of this young Government. Alas, poor Creature! it was born in a Consumption, and besides that, hath had many Convulsion-fits, since it came into the world; insomuch, that its Friends and Physitians have had much ado to keep life in it at several critical hours, since its Nativity: and beside, we shall finde that Maxime true, *Nullum violentium est perpetuum*, violent Motions, will quickly work Commotions, Confusions, and Destructions. Let none take offence at this Language, for I cannot forbear vilifying the Kingdoms of the fourth Beast, when my thoughts are upon the magnifying of the Kingdom, Power, and Glory of Jesus Christ our Lord. And if *the Virgin*

2 *Tim.* II. 8.

Daughter of Sion (without any disparagement to her holy modesty) might, of old, be allowed by God himself, to despise the great King of *Assyria*, and to laugh him to scorn, I know no reason to the contrary, but one of the Lambs followers, may without breach of rule, in an holy triumph of Faith, express contempt of the Kings of the Earth, who are all of them the lovers of the Mother of Harlots, and Abominations of the Earth. *Isa.* 37.22.

But to return from this digression of Necessity; both Friends and Foes may easily conjecture, how warm an incouragement it would have been to all of us to be refreshed with his company, in the several Prisons, where we, and our Brethren are shut up, if it had pleased the Lord to say *Amen*, and so have given the word for the undertaking of his intended, spiritual, summer-progress; for we found him to be endued with such a Spirit, and to have so much acquaintance with the Lord and his word, concerning the present oppressed Truth and Work, that undoubtedly the glorious Cause wherein we are ingaged, would have been so much the more inquired after, and searched into, by many of the Saints. But the Counsel of the Lord must stand.

By conference also with him here in my Prison-chamber, I understood how long since, and upon what occasion, the Lord had taken him by the hand, and brought him into his spacious Galleries, to walk and take a prospect of that part of Christ's Kingdom, and glory, which is now ready to be revealed in these last times.

So that I now plainly discern this, in regard his Day was to be so short, he was thereupon spirited from the Lord to do much work in a little time; for those *Generation-works* of his, (his Books so called) together with his *Knowledge of the Times*, are no question a special product of Providence in this season, and may serve for the rouzing up and quickening of such as are upon their watch, to look about them, that they may not be surprized.

And for the rendring unexcusable, that Generation of drousie Professors and apostate Pretenders, which this Nation swarms with at this Day.

Neither let it seem strange to thee (whosoever thou art that readest this) that the learned Rabbies, and the Orthodox Doctors of these times are so exceeding dumb

as to this point; for first, consider, It is not the high-way to Ecclesiastical promotions; it is impossible they should get or keep any great Church-livings, if such Doctrine should be preached by them, or imbraced by the people, as these Fifth-Kingdom men desire and indeavour to leaven the land withal. And then secondly, It is according to the tenor of Gods working in the Generations before us; such mysteries use to be hidden (in their first discoveries at least) from the wise and prudent, and were revealed unto Babes, that so no flesh might glory in his presence.

Wherefore let no man finde fault, that the Lord takes such unlikely instruments to break the ice, to prepare the way; nor yet take offence at that diversity of Opinions and Apprehensions which is and will be found for a little while among the Assertors of this Doctrine of Christ's Kingdom in the approaching glorious ministration of it.

It is true, such a thing is intimated and handled by this Author in his second Sermon concerning the signs of the Times, about page 46. But this will occasion the true children of the true light to search the Scriptures daily, whether those things there discussed be so or no; I confess I have some hope to be successful in reconciling the matter betwixt those good men, by communicating ere long to publick view, (if not prevented) what I apprehend to be the minde of God in that particular. In the mean time I desire the Lords little remnant (*whom he hath reserved to himself in this general apostacie*) waiting for the breaking forth of the next dispensation, from under this dark cloud, to entertain these Sermons of this Disciple lately deceased (taken in short-hand from his lips, and (because death prevented) not perused nor perfected by himself) with that respect, which is due to the memory of such a servant of Christ, whose praise (as we hear) is in all the Churches throughout *Norfolk* and *Suffolk*, besides other places where he hath travelled, teaching and preaching the Gospel of the Kingdom of Jesus Christ.

Object. But many men, who favour not my righteous Cause, will be apt to say, *This is strange! could there not be found another friend of the Authors more acceptable among the people, and who should have recommended these his last words and works unto them, with more advantage to the*

Cause

cauſe, &c. We know that this man is a ſinner, *He is an evil doer, or elſe why is he in Priſon? undoubtedly he was not put there, neither is he kept there for his good deeds; It is much he ſhould be made uſe of in ſuch a work as this: for* laudari a laudato viro, illa, illa demum laus eſt, *&c.*

Anſw. 1. I have in ſome meaſure learned of *Job*, not to ſtand upon my terms with the Lord in point of innocency. *I know it is ſo as you ſay: for how ſhould a man be juſt before God? if he will contend with him, he cannot anſwer him one of a thouſand. Though I were righteous, yet would I not anſwer him, but would make my ſupplication to my Iudge. And if I ſay, I have no ſin, I deceive my ſelf, and the Truth is not in me.* *Job* 9. 2. *Verſ.* 15. 1 *John* 1. 8.

Anſw. 2. But as to men, I may plead my integrity with a good conſcience, and ſay with boldneſs, If things were examined from the bottom, from the beginning, I make no queſtion in the leaſt, but I ſhould be juſtified by the children of Wiſdom (I mean, not the wiſdom of this world, nor of the Princes of this world, *who are coming to nought*, but the wiſdom of God in a myſtery) for they would not *judge according to outward appearance, but would judge righteous judgement.* Their judgement (like the Lords, *Rom.* 2. 2.) would I am ſure, be *according to the truth*, and not *according to intereſt*, as the manner of *Machiavel* and *Achitophel* was.

And (which is alſo the Lords mercy, I am perſwaded, to all his impriſoned ſervants now ſuffring for the good old cauſe) with me it is a ſmall thing, that I ſhould be either commended or condemned by the men of this old evil world, *which lieth in wickedneſs*: for when we all come to *give an account to him who is ready to judge the quick and the dead*, as the Apoſtle ſpeaks, ſuch a ſentence will be pronounced, & ſuch an exact diſtribution will be made, that we are ſure, our ſubtle, proud perſecutors will be ſtript naked and bare of their ſwords and Guns, their Goalers and their Catch-poles; and beſides all this, *their Clergy*, which ſtands them in ſtead here, will not be allowed them in that Court. 1 *Joh.* 5. 19. 1 *Cor.* 5. 1 *Pet.* 4. 5.

Anſ. 3. It doth not neceſſarily follow, that becauſe I am a Priſoner, therefore I muſt be an evil doer, or a tranſgreſſor; for we know *Joſeph* was a priſoner, *Jeremiah* and the Apoſtles were impriſoned; yet who will reckon them with tranſgreſſors, that pretend to be Chriſts Diſciples?

yea,

yea, Christ himself was numbred among the greatest Malefactors of that time: wherefore let no man be rash to speak evil of persons and things which they have no acquaintance with.

But to give the Reader a brief account for the present reserving a larger Narrative to a fitter opportunity; I have been twice imprisoned by the Man whom the people call *His Highness*, and their *Lord Protector*.

The first time there was an Arbitrary Power exercised by him, in causing me to be apprehended, for giving two general Observations, and nine particular Characters of the litte Horn mentioned in *Daniel* the seventh) that Day wherein he was proclaimed, as they say: this should have been preached the week before, but by providence I was prevented. So that here could be no colour for imprisonment, considering I applied it to no person: for as I told the people, (and I spake the truth) God had not revealed it to me as yet (but the day would declare it) to whom properly to apply it.

And accordingly, when I was examined by him, as a Prisoner, in the Council-Chamber, concerning the application of those Characters, I told him what I had spoken in the presence & hearing of hundreds concerning this matter: but withal I then declared to him in the presence of his Creatures, *That if the Lord had revealed unto me, who it was that the Holy Ghost meant by that little Horn, I would have told the people, though I had died for it when I had done*: And then I added these other words, —*but to deal plainly with you, my Lord, and to tell you my very heart, the reason why I did not apply those Characters unto you (at that time) was, because, I thought (or judged) that you would not persecute the Saints.* For indeed till then, I never knew or heard that he had so done: but since that, what he hath done, and now doth, in this kind, let the spiritual man, who best discerns the difference of things, give his judgement. Hitherto, I know assuredly, that I was not in any fault worthy of the least reproof from man, much less of bonds.

Besides this, there was another material passage, which I declare with all faithfulness: I perceived by his large Speech, that which he fixed upon as matter of Charge, was, *That I was an enemy to Government, and all my quarrel was against Government.* These were his very words:

to

to which I chose to make my defence at large, declaring first, my manner of education, as *Paul* did (for I made his Apology my Pattern) and the manner of *the Lords putting me into the Ministry*, 1 Tim. 1. 12. And then in the next place, I shewed him how I had indeed preached against Episcopal Government, and then against the Kings Government, and that his Monarchy should be destroyed; Then I declared also, that I had indeed preached against the Presbyterian Government (as set up by the Parliament) & against the Assembly, or new-fashioned Synod, of Lords, Commons, and Clergy-men; and lastly, against the Parliament (but not against that kind of Government which they declared for; for that I owned, so far as it was a Government for the Commonwealth, and the publick good.)

But withal, as I declared these things freely concerning my self, so I shewed him likewise from point to point, how he himself had pulled down all these Governments one after another. First, the Prelatical Government, next the Kingly, then the Presbyterial; after that, the long Parliament: so finishing this part of my Defence, I looked him stedfastly in the face, without fear, and said in these very words, *So that, my Lord, I conclude, if I am against Government, You are against Government; and if I have a Quarrel against Government, You have a Quarrel against Government also.*

The truth is, I have much mused upon this Charge of his: *for of all the men in the world, I admired (and do still wonder) with what face he could find fault with me, & with what conscience he could accuse me, & impute this as a crime worthy of close Imprisonment; when he knew in his own soul, that he pulled down whatsoever I had preached down, from first to last* (except his new *Instrument*, which was not then published to the world) nevertheless to *close prison I must go*. And yet do not know any colour of reason or of Law for that usage, unto this moment, neither is it possible I ever should, for that Imprisonment was contradictory to all Principles of Reason, Justice, and Conscience. All that can be said, is this, he presumed to give the Congregation to whom he was preaching, several Characters of the little Horn, upon that very day, when the people cried (or should have cried, if they did not) *God save His Highness*, taking the Lords name in vain, after the old mode in King *Charls* his days.

There

There hath been also (I understand from very many friends, who come to visit me in Prison) a great noise at Court (from whence it is spread up and down the City and Country) that I sunk under him, when I was brought before him, and had not a word to say for my self; & Mr. *T.* was perswaded I was convinced, and would forbear to preach as formerly, *&c.* and this his said Secretary will witness; this business is frequently repeated in my absence, being twenty miles off in prison. I commend the Master and the Man, they would make the Saints, my friends, believe strange things against me, when I am far enough out of the hearing: but the Lord knows I never was conscious to my self of any thing in that kind; neither did I give occasion for any man so to judge and report: for the truth is this, I was not afraid either of his looks or his threats in the least, from first to last; neither was I at all convinced (by any thing that he said) that I had done any evil in the sight of the Lord, or of man, in whatsoever I preached concerning the little Horn (which (as I judge) was the cause of mine Imprisonment on his part) nevertheless, *This* I must needs say, and it is truth; When I heard the General speak at such a rate concerning *Impulses* (upon occasion of somwhat I had a little before toucht upon) magnifying the fruits of such *Impulses* as came upon his own spirit, as all excellent & glorious, I began to wonder, and thought it somwhat strange to hear such language, savouring of self-exaltation; but when I heard him vilifie those *Impulses* which other Saints had experience of, judging their *Impulses* to be from the Devil, condemning that spirit by which they spake, saying, *we had forsaken the Head (Christ) and were under the Ministration of evil Angels*, &c. My countenance (I verily believe) was very much changed, because of that great trouble which fell upon my Spirit in hearing such words, bordering (as I then conceived) upon blasphemy: hereupon, casting my eyes up towards the wall over against me, and shaking my head, with much grief of heart to hear him, I considered in my self, whether I should reply to him concerning those grievous expressions of his, or not; and even as I was resolving in the negative, these words came into my mind (or were put into my mind) with power, *Answer him not a word, Answer him not a word.* Whereupon, when he had done speaking,

I kept silence, and did not return a word, that I can remember; from this passage I am apt to think, they supposed I was convinced by what had been spoken by him, and had nothing more to say for my self, and thereupon have spread this untrue report: but they were, and are deceived in that matter.

But at the end of three days and an half, I was set free, not making any promise, or yielding to any terms which were propounded to me: I supposed they were not able to justifie what they had done; *for this Imprisonment was contrary to the Law of God, and of the Land, yea, and contrary to his own Oath, which he had solemnly taken but five days before, in the presence of many witnesses)* and so I have done for the present with my first Imprisonment.

As for the cause of this second Imprisonment, it is as far from my knowledge as the former, unless it be for bearing my testimony publickly against the *open and notorious Abominations of the times*; wherein the General and his Army are so involved, together with the Parochial Church-men, and the luke-warm Professors, that certainly there will overtake them a most sore visitation from the Lord, which will destroy their refuge of lyes, and tear their Instruments all to pieces; *If this be to be vile, I will be more vile*; If I must suffer Persecution, Imprisonment, and Reproach for this, the will of the Lord be done; *I am made more than a conqueror through him who hath loved me.* Shall not I be as bold to plead for the Lamb against the Beast, as they are to plead the Cause of Antichrist, against the Lord Jesus? God forbid!

I was indeed, after I was apprehended this second time, brought before a Committee of the Council, as they called it, where they caused to be read in my hearing some passages of a Sermon at *Alhallows* two days before, and would have me to answer, whether I had spoken those things, which som of their Pursevants or sneaking Spies had brought unto them. It put me in mind of the persecuting Prelats, who had laid snares to intrap the servants of God in their faithful preachings to the people. I told them, I would neither affirm nor deny any thing; but *when they brought the accusers & the witnesses face to face, I would give them an answer*; and so we parted. After four or five days, they sent me to *Windsor*-Castle, and here I have been nineteen Months and more, and know not when

when I shall come to trial: they are a long time methinks, in preparing the Charge against me, surely they are to seek it; for I was in prison before their Law was published; *And where there is no law, there is no transgression.*

Now I would willingly know of such as reproach me as an evil doer (and therefore I suffer justly) what is my transgression, and what is my sin? for if I am an offender (as *Paul* saith) or have committed any thing worthy of death, I refuse not to die, or otherwise to be punished according to my demerits, in case I have transgressed any Law of Righteousness whatsoever.

Wherefore I humbly conceive, that mine Imprisonment doth not render me uncapable of writing to the Lord's people; and therefore, these things not being intended for any but the followers of the Lamb, I shall desire them not to condemn me, before they find me manifestly convicted of those notorious evils, which are reported against me.

And seeing the Lord hath given me an opportunity to testifie the truth, for the Cause sake, wherein I suffer, and which the Author of these Sermons did own to his death; I hope no inconvenience can arise from this brief Apology thus briefly represented to the *little Remnant of the Womans seed*, who (in these days of hypocrisie and apostacy) *keep the Commandments of God, and have the Testimony of Jesus Christ.*

One word to my Fellow-Prisoners, in this glorious Cause, from the Word of the Lord; and it is a part of those glad tidings, which they, through Grace, may be abundantly refreshed in the remembrance of, as I have been in this long time of oppression: *There remaineth a Rest for the people of God.* A *Sabbatisme*, so the word is, an holy, solemn Rest; and it hath reference to the world to come, even the state of the Saints in the thousand yeers. This hath been in all ages good news to so many, as being pilgrims and strangers for the Lords sake in this present evil world, have been always hated, reproached, oppressed, persecuted, tormented, slaughtered, by the four great cruel wild Beasts, *Dan. 7.* Oh what a *voluminous Martyrology* would that be, which can comprehend all the cruelties, bloody Massacres & despiteful dealings with the Saints of the most High, which have been perpetrated upon this earth, since Cain slew his brother Abel,

Sel! which can exemplifie in punctual Narrations of Truth, all the Methods, Stratagems, Prouences, and Policies, which Persecutors have, and will make use of, for the suppressing of that spirit, which with boldness, doth justly contradict them, in their wickedness and Abominations. Its not a work for a finite creature to undertake, none are *sufficient Historiographers* of these things, *but the Three, who bear record in heaven, where there is a Book of Remembrance written for those which feared Jehovah, and thought upon his Name in their Generations.*

Blessed be the Name of the Lord our God, and our Father, how sweet is his presence in a prison, to his suffering servants? *Moses esteemed the reproaches of Christ greater Riches than the treasures of Egypt.* And we, from the overflowing of Divine Love, have such glorious Incomes, that we would not exchange the least of them for all the Gold and Silver, which is coming from the *West-Indies* to the New Court. As the noble Marquess *Galeaceus Caracciolus*, when Golden Temptations were presented, *Let their money perish with them*, saith he, *who account all the Gold in the world worth one days communion with Jesus Christ in the Holy Spirit.*

Dear Brethren in Bonds, for the Lords sake, how is it with you? Have you cheerful lively spirits? Do you live in the sense of the love of God, shed abroad in your hearts, by the holy Spirit which is given to you? Doth your faith grow exceedingly? Doth your love and zeal abound more and more for the Lord Jesus and his Interest? what ripeness and readiness of Spirit, Soul, and Body do you finde, to arise, to come forth, and to march in the Honourable Expeditions of the Lamb against the Beast? Are you prepared to follow the Lord fully? Oh let us (for I desire to be of that number) let us never give the Lord rest, till he burn with fire, that Mother of Harlots, and Abominations of the earth, together with all her Daughters, and until *Jerusalem* (the *New Jerusalem*) *be established the praise of all the Earth.*

We cannot but wait and hope, till the Spirit cloath us as it did *Amazia*, 1 *Chron.* 12. 18. that we may speak, saying in a mystery, *Thine are we, David, and on thy side, thou son of Jessai: peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee.*

And

And I make no question but ere it be long *there will be a coming to our David day by day, to help him, until it become a great Host, like the Host of God, and so to turn the Kingdom of Saul unto him* (whose right it is) *according to the word of the Lord.* For do the Kings of the Earth, at home, or abroad, think of settling an establishment at this time of the day? Alas poor Creatures, their glass is almost run out! The God of Heaven is *numbring their Kingdoms, and finishing them*; The God of Heaven is *weighing the New and Old Tyrannical Monarchies, and will find them too light*; The God of Heaven will *work divisions in their Kingdoms, and will give them all to his Son and his Saints.* It is true, their ghostly Fathers, and their Court-Chaplains do put this evil day afar off, and perswade their Majesties, their Highnesses, and their Excellencies, *&c.* that we are possessed with an evil Spirit of Sedition and Enmity against Government: but we dare say to our Father who sees in secret, and tries the reins, that they lye, and speak not the truth; for he knows, who knows all things, that the desire of our souls, is to be under the best Government that ever was or will be in the world.

We confess we groan to be delivered from that Bondage which we are in under the Tyrants of the world: we would not have the Beast, nor any of his Horns to exercise such cruel domination over us, as in time past, because we had a little reviving from our former yokes, by the out-stretched Arm of the Almighty, and it was sweet unto us; and we long for a full possession; wherefore let us, oh let us believe (and the Lord encrease our faith) *that we shall take them captives whose captives we are, and we shall rule over our oppressors.* We shall meet and magnifie the Lord together, and those followers of the Lamb, who have prayed, and wrestled in prayer for us: and for the present, it will be of use to look into those good works and comfortable words, which this Servant of the Lord (who lived and died in the Testimony of this Truth) doth spread before you, who purposed to visit you, and to encourage your hearts, and to strengthen your hands in GOD, yea, and to be refreshed by you, I mean you who are removed afar off, and thrust into holes and

corners,

corners, contrary to all Rules of Righteousness. But though he purposed, Jehovah prevented, who doth all things according to the Counsel of his own will: and it becomes us who remain alive, and have through *grace, received a Kingdom which cannot be shaken, to serve the Lord in our generation acceptably, with reverence and godly fear, for our God is a consuming fire.* And now oh that those precious truths handled by him, might through the blessing of the Almighty, become spiritual nourishment to us in our Captivity; *The first Kingdom is founded upon the New Covenant, Christ Jesus is the onely Foundation,* &c.

It is good we should be put in remembrance of these things, though we do know them, and are through the rich supply of the Spirit, in some measure established in the present truth.

I might inlarge, but I shall not detain you, nor the other Readers any longer, but recommend you and all those *who worship not the Beast nor his Image, who will not receive his Mark in their Foreheads, or in their right hands, to the special protection and benediction of him who sits upon the Throne: to whom, and to the Lamb, who was and is worthy to take the Book, and to open the seals thereof, be blessing, glory, and power for ever and ever,* Amen.

I am (Brethren, honoured and beloved in the Lord) by the good hand of God upon me,

Your Fellow Prisoner in the most glorious Cause upon earth,

CHR. FEAKE.

From my Watch-Tower in Windsor-*Castle, this second day of the sixth month,* 1655.

Upon the Author, and these his posthume Papers.

Now if I could set forth aright,
And give a view to clearer sight
Of that sweet grace, which in him
Had taken up its quiet rest; (brest
How would poor souls come in to him
Who fram'd his heart, and did begin
To beautifie with rarest art
That inner man, his hidden part?
But here I fail; for suddenly
His light 'gan shine, and by and by
It was not his, nor ours, and we
Left in the dark, how can we see?
London, thou hadst him last, in thee
He came to die, and dost thou see
What pearls of price he left behind?
O have them, have them still in mind.
His Books thou hadst before, & here
His Pulpit-breathings, just so neer
As broken Pen could take them
From smiling lips that spake them.
Go little book, and give a taste
(To all that love thy Tillinghast*)*
Of sweetest truths; and blest let be
To Sions *Sons his memory.* H. P.

A Funeral, or Elegiack Verse, Breath'd at our Friends Interment, on his Herse.

It is the Fathers will that now is done; (gone:
Our hopes (where set on Creatures) are soon
Henceforth let's learn to set our hope in God,
Note well this providence, and hear the Rod.

The Lord can comfort us (as by our Brothers)
In doubling his sweet Gospel-spirit on others,
Like precious Faith, Light, Self-denial, Love,
Let Saints surviving seek for from above,
Joy 'twas to him to do his Masters will,
Now of his Masters joy he hath his fill.
Great testimony to the truth he bore,
He minded Sion, *till he spake no more;*
And spent himself in seeking to allure
Saints, that divided were, to peace: and sure
To peace he's gone that ever shall indure. R. D.

The

THE FIFTH KINGDOM, OR Kingdome of CHRIST, founded upon the New COVENANT.

JEREMIAH 33. 20,21.

Thus ſaith the Lord, If you can breake my Covenant of the day, and my Covenant of the night, and that there ſhould not be day and night in their ſeaſon:

Then may alſo my Covenant be broken with David my ſervant, that he ſhould not have a ſon to Reign upon his Throne; and with the Levites the Prieſts, my Miniſters.

THe three foregoing Chapters and this, they have a looke unto the laſt times; and they do more particularly relate unto the times, in which God will gather together *Iſrael* and *Judah*, as in the 14 verſ. *Behold the days come, ſaith the Lord, that I will*

perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah. I ſay, the Propheſie lookes to the time when the Lord will unite the ten Tribes, which are called *the houſe of Iſrael*, and the two Tribes, which are called *the houſe of Judah*, and will perform all thoſe good things that he hath promiſed to them, in that day, when they ſhall again be united together. Now among the many bleſſed things the Lord hath promiſed unto his people in that day, this indeed is the chiefe and the great mercy, God hath promiſed A KINGDOM; for thus ſaith the Lord, *David ſhall never want a man* (in the 17 *verſ.*) *to ſit upon the Throne of the houſe of Iſrael.* We have a kingdom promiſed unto the people of God, (a Throne) at this day; and that is ſhadowed forth under the kingdom of *David*, *Davids* kingdom was a Type of Chriſts kingdom; and indeed, whereas this kingdom here promiſed, is ſhadowed forth by that of *David*, it doth hold forth thus much, *That the kingdom, is not onely a ſpiritual kingdom, but an outward viſible kingdom*; for ſuch a Throne and kingdom *Davids* was. Now in the words that I read to you, the Lord gives aſſurance unto his people, that he would make good this promiſe; and the aſſurance that the Lord gives unto his people, is grounded on the *Covenant* made with *David*: and leſt there ſhould be any doubt about the *Covenant* made with *David*, the certainty of it, the Lord tells us, that the Covenant made with *David* was as certain as the Covenant of the day and night: *If you can breake my Covenant of the day, and my Covenant*

of the night, that there ſhall not be day and night in their ſeaſon, then may alſo my Covenant be broken with David my ſervant. Why now the Covenant of the day and night hath been unalterable, from the firſt Creation unto this day, there hath been day and night in their ſeaſon; why ſo ſaith the Lord, my Covenant with *David* its an unalterable, an unchangable Covenant, and upon this Covenant, this Throne and Kingdom I now promiſe to you is founded.

Queſt. *If ſo be you aske, What that Covenant is that was made with* David;

Anſ. Its Anſwered; If we do but ſay it was *an unchangeable Covenant*, that Covenant is the new Covenant; where its ſpoken of, its ſpoken of as an Everlaſting and an unalterable Covenant: and indeed this Covenant that the Lord doth here ſpeake of, is no other but that new Covenant, as is clear from other Scriptures, 2 *Sam.* 23. *David* when he was ready to dye, in his laſt words he doth make this his Comfort, *Although my houſe be not ſo with God, yet he hath made with me an Everlaſting Covenant, ordered in all things and ſure: for this is all my ſalvation, and all may deſire, although he make it not to grow.* So that the Covenant made with *David*, it was an everlaſting covenant, it was a ſure Covenant, it was a Covenant that *David* had founded his very Salvation upon, and therefore it could be no other but the new Covenant, the Covenant of grace. And ſo likewiſe the Prophet *Iſa.* 55. 3. *verſ.* he ſaith there, *I will make an Everlaſting Covenant with you, even the ſure Mercies of David.* The Covenant of *David* it was an *Everlaſting Covenant.* Now this Throne

and kingdom, which is here promiſed to the houſe of *Iſrael*, and to the houſe of *Judah*, and alſo to all the ſeed of *Abraham*, as well the ſpiritual as the natural, the Gentiles as the Jewes, which ſhould in this day become one with them, its founded and that upon *the covenant of David*, and that is the Everlaſting covenant, the *New covenant*, the covenant of grace: ſo that there lies this truth before us;

Obſerv. *That the kingdom (or viſible kingdom) of Chriſt its founded in the new covenant*, or *The doctrine of Chriſts kingdom its a part or branch of the new covenant.* Somtbing I ſhall ſpeak as to the clearing of this, and then ſpeak a few words by way of Application.

As to the clearing of the Point, that it is ſo, that the kingdom of Chriſt its wrapt up in the new covenant; the glorious and bleſſed covenant of Grace, hath this lodged up in it, as one main piece of it, namely, a viſible kingdom. This is clear, if we do but look to the *firſt ſtriking up of the covenant betwixt the Father and the Son, between God and Chriſt in Eternity.* The new covenant, though it did come forth in Time (the promiſe of Eternal life came forth in Time) yet the foundation of it was laid in Eternity; *in hope of Eternal life* (ſaith the Apoſtle) *which God that cannot lie, promiſed before the world began*: ſo that the promiſe of Eternal life, that great bleſſing of the new Covenant, the foundation of this covenant it was laid in Eternity, before the world began. Now if we do but look to the tranſactions paſt between God and Chriſt in Eternity, at the ſtriking up of this covenant, we ſhall finde that this

this was one great branch, one great piece of the new covenant, namely, *a visible kingdom*; that Jesus Christ should have a kingdom, and be king, and have all his enemies under him here, it was one great piece of that covenant that was made between God & Christ in Eternitie. In the 49 of *Isaiah*, (which Propheſie is applyed by a worthy man unto the thing I am ſpeaking of, namely, the ſtriking up of the covenant between God and Christ in Eternity, its clear the Propheſie doth run upon Christ, and) in the two firſt *verſes* (as he conceives) The Lord Jeſus is brought in, declaring how that his Father had called him, and what work his Father had put into his hands for him to do, and ſo he doth ask what he ſhould have for his labour, what wages he ſhould have for the doing his work? And in the third *v.* the Lord comes, and he doth offer to Jeſus Christ, as his reward and wages, *Iſrael: thou art my ſervant, O Iſrael, in whom I will be glorified.* Now (as the ſaid perſon obſerves) Christ conſidering that theſe were but a handful, and that they would many of them ſtand out againſt him, and oppoſe him, he thereupon complains, *my labour is in vain, and I have ſpent my ſtrength for nought, and in vain:* If this be all my reward for my work in dying, if I ſhould have no other reward then *Iſrael*, truly then I ſhould labour in vain: and yet notwithſtanding, Jeſus Christ is ſo willing to the work, that he undertakes it however: ſaith he, my work is of God, I will do that work, and I will even leave it to himſelf, what reward he will give me. Now the Lord ſeeing Christ willing to take this work upon him, he comes in the *6 ver.* and proffers

more largely to him, *And he said, It is a light thing that thou shouldest be my servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation, unto the end of the earth.* Here the Lord comes in, and doth proffer more largely and fully, he opens his heart more fully to Christ: Indeed here is the very conclusion, the result of all that did pass betwixt the Father and the Son; now observe, among those things that the Lord doth promise to the Son, this is one, that he shall have a kingdom, in the 7 verse; *Thus saith the Lord, the redeemer of Israel, and his holy One, to him whom man despiseth, to him whom the Nation abhorreth, to a servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the Lord, that is faithful, and the holy one of Israel, and he shall choose thee.* This is one great thing which was promised by the Father to the Son, and that from Eternity, namely, a kingdom, that Christ should have a kingdom, wherein Kings should worship him, wherein Princes should fall down before him, and submit to him: so that these things are spoken by the Prophet in Time; yet, as they were transacted betwixt the Father and the Son, they were before time; and so the Lord had assurance of the kingdom, wherein Kings should fall down and worship him, and that in Eternity. But more clearly, *Isa.* 53. 10, 11, 12 *v.* where we have likewise the substance of the Covenant, that was betwixt God and Christ, the Father and the Son, and the tearms and conditions of either party; Jesus Christ for his

part

part he is content that God ſhould *bruiſe him*, and to be *greived*, and that his Soul ſhould become an *offering for ſin*, and make *interceſſion for Sinners*; then the Father again he promiſes on his part, that Jeſus Chriſt ſhould *ſee his ſeed*, that he ſhould *Juſtifie many*, and the like; but obſerve among other, one ſpecial thing that the Father promiſes, is, that Chriſt ſhall *have a portion with the great, and ſhall divide the ſpoil with the ſtrong*; this of all other is the great promiſe.

Queſt. Now the Queſtion may be, *What are we to underſtand by Gods dividing to Chriſt a portion with the great, and the ſpoil with the ſtrong?*

Anſw. Why ſurely, theſe words they cannot be meant only of Chriſt's ſpiritual triumph over his his enemies, and Chriſt's ſpiritual reward; becauſe theſe words are brought in as the reward the Father gives him for his ſuffering; becauſe he poured his Soul unto death, and was numbred with the Tranſgreſſors, and bare the ſins of many, *therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*: therefore it cannot be a ſpiritual reward; and the reaſon is, becauſe the reward the Father gives to the Son, muſt be equivalent unto his ſuffering, for the Father would not give unto his Son a reward that is ſhort of his ſufferings, this were to look upon God as ſtrait handed, (when Jeſus Chriſt had done his work to give a reward ſhort of his work) therefore the reward muſt be as large as his ſufferings. Now look upon the ſufferings of Chriſt, & they are of two ſorts; there was ſpiritual ſufferings, and that in undergoing that bitter agony he

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underwent in the Garden, in encountring all the ſore temptations of Satan, & all the frowns of his Father upon the croſs, here was abundance of ſpiritual ſufferings, and he had the ſting and torment of our ſins, his very ſoul was poured out unto death with it.

But now Chriſt beſide theſe, had outward ſufferings, he was made a reproach, and was buffetted, he was nailed to the croſs, and he was pierced. Now the reward muſt be as large as his ſufferings; if the reward were only a ſpiritual reward, that would anſwer only the ſpiritual part of Chriſt's ſufferings; for ſo great was Chriſts ſpiritual ſufferings, that whatever he receives from the Father in a ſpiritual way, is but a full & ſufficient reward for them. Now, what ſhall Jeſus Chriſt have for all his outward ſufferings? why ſurely, he muſt have ſome reward for theſe alſo; there muſt be ſomthing that muſt be given by the Father to the Son, as a reward of theſe: therefore I take it, that theſe words they are mainly that part of the reward, they do hold forth the outward part of the reward: God had told him before, that he ſhould *ſee his ſeed*, and that he ſhould *juſtifie many*; I but now, becauſe Jeſus Chriſt met with a great deal of ſuffering from the world too; therefore ſaith God, I *will give him a portion among the great, and he ſhall divide the ſpoil with the ſtrong:* becauſe he was buffetted and nailed to the croſs, and pierced; therefore the Father will give him a portion among the great, and he ſhall divide the ſpoil with the ſtrong, therefore I will honour him, and ſet him above the great, and above the ſtrong: and this ſhall be the reward of his ſuffer-

ſufferings, that the Father will give him a Kingdom, and Glory, and that as a reward of his ſufferings. *Iſa.*52.13,14 15. *ver. Behold my ſervant ſhall deal prudently; he ſhall be exalted, and extolled and be very high. As many were aſtonied at thee, (his viſage was ſo marred more than any man, and his form more than the ſons of men) ſo ſhall he ſprinkle many Nations, the Kings ſhall ſhut their mouths at him: for that which had not been told them ſhall they ſee; and that which they had not heard, ſhall they conſider.* My ſervant ſhall be exalted, and extolled, and be very high. Who is this Gods ſervant? why, Jeſus Chriſt, he whoſe viſage was more marred than the ſons of men (to ſpeak of Chriſts ſuffering day) in Chriſts ſuffering day, his viſage was marred, and he was without form or comlineſs, that is, he had no beauty, men were aſtonied at him, to look at him, ſeeing him ſo poor and ſo deſpiſed, that this ſhould be the Meſſiah & the Saviour of the world: well, ſaith God, though my Son hath been ſo debaſed, and ſo diſhonoured in the world, yet I will exalt him above the great men of the world; and as the world have been aſtonied at him, and deſpiſed him, Kings ſhall ſhut their mouths at him; as much as to ſay, as men when in the preſence of a Prince or great Man hold their tongues and are ſilent, out of reſpect and honour; ſo, Kings and Potentates ſhall be ſilent in his preſence, in the day of Chriſt's glory: though in Chriſt's ſuffering day, every one ſpake againſt him, called him *deceiver* and *Beelzebub*, and trampled upon him; O yet there's a day, ſaith God, wherein my Son ſhall be exalted and ſhall be very high, and then the Kings ſhall ſhut their mouths at him, the great men of the

the earth shall be dumb, they shall not dare to speak a word in the presence of him, there shall be such a dread in the day of his glory; and truly, this too you shall see *Phil.* 2. 6, 7, 8 *verses.* Because Christ when he was in the form of God, and thought it no robbery to be equal with God, was willing to be vilified, & to be trod upon, was willing to be of no account, that he might thereby glorifie his father, and save sinners; therefore, saith the Lord, I will highly exalt him: *Wherefore God also hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow:* so exalted, as every knee shall bow before him: we are not to understand this of the Popish bowing of the knee at the name of Jesus, for such creatures are said here to bow the knee, that have no knees; and then too, as well every tongue shall confess him, as every knee bow to him. But the meaning is this, that as Jesus Christ had been dishonoured in the presence of men and Angels; so a day shall come, that Jesus Christ shall be so exalted by the Father, and that in the presence of men and Angels, that all men and Angels, all Creatures in Heaven and Earth, and under the Earth, they shall all bow to Christ, that is, subject to him, worship before him, and every tongue shall acknowledge that this Jesus that was crucified and made a reproach at *Jerusalem*, that he was the Lord Christ, the glory of God the Father; so that Jesus Christ is to have a Kingdom, wherein his enemies are to be under his feet, subjected to him, and this as the reward of his sufferings: This is the sum of that that hitherto I have been speaking of. *That it was a thing that was concluded upon between God and Christ even in*

Eternity

ternity, when the first foundation of the Covenant of Grace was laid, That the Lord Jesus Christ in recompence of what he was to do here on earth, for the bringing about the salvation of sinners, shall in reward of his work have a glorious Kingdom given to him by his Father: so that this Kingdom of Christ, its founded in the new Covenant, in the very first striking of it up betwixt the Father and the Son. But then,

Secondly, *Its clear if we look unto the Promulgation of it*; the first Promulgation of the new Covenant, was to man immediately upon the fall: so soon as *Adam* was fallen, the Lord comes to him, and in the Lords first words of promise to him, we have touched this thing that we are speaking of, namely, the Kingdom of Christ; yea, it was one great part of it, *that Christ should have a visible Kingdom*: I take it, that that promise that we have in *Gen.* 3. 16. *The seed of the woman shall break the Serpents head*, that it doth very clearly hold forth this thing, as will appear if we do but consider; as,

Who is meant by the seed of the Woman; so likewise,

What we are to understand by breaking the head of the Serpent.

Its not questioned but that the seed of the Woman is Jesus Christ, who was born of a Woman in the Fathers due time.

Now, about the breaking the head of the Serpent, is the Question; There may be a question, Whether that the breaking of the Serpents Head, were only a spiritual victory and conquest obtain'd by Christ over the Serpent and his seed; or, whether

ther there be not ſomthing further in it. Now indeed I conceive, that though there is that in it; namely, Chriſts ſpiritual victory and conqueſt, yet there is more in it, *viz.* that this breaking the head of the Serpent, doth alſo hold forth an outward victory, and an outward triumph, an outward glorious conqueſt, that Chriſt and his ſhould have over the Serpent and his ſeed. And the reaſon is this, *That this puniſhment of the Serpent and his ſeed its come upon them as a recompence of what the Serpent and his ſeed have done or ſhould do to the woman and her ſeed*; to break the Serpents head, its brought upon him as a puniſhment, as it were by the law of retaliation, like for like; he had been bruiſing, he had been doing all the miſchief he could, & God foreſaw he would do all he could; therefore ſaith the Lord, *the woman and her ſeed ſhall break the Serpents head, and his ſeed*; now this being ſo, *look how the Serpent hath bruiſed the heel of the woman and her ſeed; in like manner, muſt the woman and her ſeed, break the head of the Serpent and his ſeed*: but now the Serpent hath not only bruiſed the heel of the woman, and afflicted her ſeed in a ſpiritual way, by ſpiritual temptations; he hath not done this onely; but this Serpent hath afflicted the woman outwardly; the Serpent hath been afflicting of the woman, one while, by cauſing of rents and diviſions among the womans ſeed; another while, by raiſing up perſecution againſt the woman and her ſeed; he hath in an outward way afflicted the woman and her ſeed: therefore there ſhall be a day wherein Jeſus Chriſt and the faithful of God, his faithful Children, ſhall break the head of the Serpent and his ſeed, in an outward way;

way; there muſt be ſuch a day, becauſe this comes in as a juſt recompence of what the Serpent had done to them.

Now if we ſhould but look whether or no there hath been ſuch a day at any time as yet; truly we cannot finde ſuch a day; for if ſo be we ſhould look into former times, and run through the times of the old Teſtament, we ſhall finde that the whole time was (in a manner) the Serpents day: in the morning of the old Teſtament, what blows doth the Serpent give to the womans ſeed, when he held them in that ſore bondage in *Egypt*? and in the evening of the old Teſtament, what a fearful blow doth he give again to the womans ſeed in that great diſperſing of the *Iſrael* of God into all the quarters of the world? Let us look into the morning and evening of the old Teſtament, and we ſhall finde that the Serpent had not his head broken, but he was an affliction to the woman all that time: and though it's true indeed, the middle of that Day was ſomewhat more calm and pleaſant, the woman and her ſeed having ſome reſpite under ſome of the Judges and good Kings of *Iſrael*, and was able to bear up her head againſt the Serpent, and now and then to give him a blow; yet it was not like the breaking of his head, there was no ſuch thing as the breaking of his head: but now there ſhall a time come wherein the Serpent ſhall have his head broken; that is, he ſhall receive a more deadly blow from Jeſus Chriſt, and thoſe that are his, than ever he hath given to them; for it's a greater thing to have the head broken, than to have the heel bruiſed. And if we look to the new Teſtament times, this hath never been done yet; for the firſt three hundred yeers, that great red Dragon,

gan, the Pagan Roman Empire, did persecute with most bloody rage, the woman and her seed, and was red with her blood, *Rev.* 12.3,4. and as soon as ever the Dragon, the Pagan Power, was off the stage, then comes the Beast, and he follows that course the Dragon before him had done, of persecuting the woman for 1260 yeers, and she all that time is in the wilderness in sack-cloth and ashes; which time is but now expiring: so that if we look to the new Testament, even unto this day, it's clear, that the Dragon and the Beast have afflicted the woman; therefore yet the woman hath not had her Day upon the Serpent, but there is a time wherein the woman must have a Day upon the Serpent, to break his head: therefore there is such a Kingdom wherein the Saints of Jesus Christ shall crush all the enemies of Jesus Christ in the world.

The whole time of the world is held forth by two great days; there is the day of the seed of the Serpent, and there's the day of the seed of the woman. First, the Serpents seed have the day, and that day all their work is to afflict the woman, to persecute the Saints; but all that ever they can do is but to *bruise her heel*, they cannot destroy her: but there's a Day which the woman and the seed of the woman is to have; now, that is after the Serpent hath had his Day, and in that Day the seed of the woman *breaks the head* of the Serpent; that is, gives a deadly blow unto the Serpent and the seed of the Serpent; that as the woman hath been afflicted by the Serpent, so he shall receive a deadly blow from her: so that in the first promise that was made to man after he was fallen, truely there was this, the visible Kingdom of Christ, and

we

we may ſay that this notion of the fifth Monarchy (as now its called) or of the viſible kingdom of Chriſt, truly its not a new fond notion, (though things may be ſaid to be new, in reſpect of diſcovery, and our looking into them, yet) its as ancient as any truth in the whole word of God; in the very firſt promiſe wherein was laid the foundation of our Salvation, there was laid the foundation of Chriſts kingdom. Gods glory and mans happineſs go together, as the glory of God ly's in our happineſs, ſo the glory of Chriſt ly's in the glory of his kingdom.

Again, let us look Thirdly, *unto the new Covenant in the Renovation of it*; as in the firſt making of it, and in the firſt Promulgation of it to man, we have this (as I have ſhewed you) as one great branch of it, the kingdom of Chriſt; ſo look unto the Renovation of it, God did renew this Covenant again and again, and in the renewing of it, he did always include this thing as a main branch of it, namely, Chriſts viſible kingdom. I do ſpeake this the more fully, becauſe I take it here ly's a main foundation for our faith in this great thing that is controverted in this day, namely, the kingdom of Chriſt; for we all look for Salvation by the new Covenant, we all know the new covenant is an Everlaſting thing, and whatever is in the new covenant is like it ſelf, unchangeable and Everlaſting: and if therefore the viſible kingdom be a piece or branch of that, then ſuch a thing there muſt be. Now, I ſay, look *into the renewing of this Covenant*, and we ſhall finde that there is likewiſe this kingdom held forth: the new-

covenant was twice more especially renewed, or with two persons more eminently, namely, with *Abraham*, and with *David*.

The covenant was renewed with *Abraham*, and therefore its oftentimes called *the new Covenant made with Abraham:* Now if we look into that, we shall finde the great thing that was held forth in it, is this, of Christs visible kingdom, wherein Christ shall bear Rule over all his enemies, conquer all his enemies; if we look unto this covenant as renewed to *Abraham*, in the *Galatians* the Apostle speaking of this promise, applies it to Christ: now look upon the promises that were made to *Abraham*, and we shall finde this truth, that there was such a thing held forth as an outward visible kingdom, *Gen.* 22.16,17,18 *ver. And said, By my self have I sworne, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine onely Son; That in blessing I will bless thee, & in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the Sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the Nations of the earth be blessed; because thou hast obeyed my voice. Thy seed*: to *Abraham* and his seed were the promises made, saith the Apostle, *He saith not, to seeds, as of many, but unto seed, as of one, Christ*; and that here it must be understood not of *seeds as many*, but of the *seed, as one, the seed Christ*, is clear, because its said, *thy seed shall possess the gate of his Enemies*, not the gate of *their* Enemies: which if it had been spoken of *seeds* as many, it should have been; but its the gate of *his Enemies*, and shews that it's spoken of Christ;

now

now that which is promiſed is, that *Chriſt, Abrahams ſeed, ſhall poſſeſs the gate of his Enemies*; there ſhall be a day wherein Chriſt ſhall poſſeſs the Gate of his Enemies.

Queſt. *What is the meaning of that?*

Anſw. Why truely the meaning is this, that a day ſhall come wherein Jeſus Chriſt ſhall have power over all his Enemies in the world, he ſhall have rule over his Enemies: he that hath been trodden upon in his members, we cannot ſay that he hath ruled over his Enemies yet, but a day ſhall come wherein he ſhall have an abſolute rule over his Enemies; which is expreſſed here by the *Gate*; as when a Conqueror comes againſt a city or caſtle, when he hath once poſſeſſed the Gate, he hath gotten the ſtrength of it, and they are all under him, and at his mercy; ſo there ſhall a day come, wherein Chriſt ſhall poſſeſs the *Gate of his Enemies*, they ſhall all be brought under him, in ſuch a manner, as they ſhall be all ſubject unto Jeſus Chriſt and his. But now there hath never been ſuch a day as yet: indeed the Enemies of Chriſt they have hitherto poſſeſt *his Gate*: if you look from the firſt day to this day, the Enemies of Chriſt have ever been in *his Gate*, that is, they have been treading the Church underfoot, which is moſt properly *his Gate*; But there is a day wherein Jeſus Chriſt ſhall poſſeſs *their Gate*, and tread them underfoot; therefore there is ſuch a thing as a viſible kingdom held forth in this promiſe made to *Abraham*. Look but to that promiſe made, *Rom.* 4. 13. where the Apoſtle ſpeaks thus; *For the promiſe to Abraham, was not to Abraham, or to his*

ſeed through the Law, but through the righteouſneſs of faith. The promiſe to *Abraham* that he ſhould be heir of the world, was not to *Abraham*, or to his ſeed through the Law; there was a promiſe expreſly made to *Abraham* that he ſhould be heire of the world: we do not finde this promiſe in *Geneſis*, in ſo many words, therefore it ſeems to me, that the Apoſtle doth gather up the ſumme of all the promiſes made to *Abraham*, and he doth ſum up all in this, God promiſes to *Abraham* that he ſhould be heire of the world. All the promiſes, that *Abraham* ſhould be a Father of many Nations; all Nations ſhould be bleſſed in him, his ſeed ſhould poſſeſs the gate of his Enemies; what is that now that is the great thing held forth in all thoſe promiſes? why, it was that he ſhould be *heire of the world*; and the promiſe therefore is of ſuch a thing: and indeed it was the ſubſtance of them all, the marrow of them, that *Abraham* ſhould *be a great and an abſolute heire*, and ſhould have all the world given to him.

Now let us conſider this, its the promiſe of God, and he cannot lye; *Abraham* himſelf never did poſſeſs the whole world, but was a ſtranger in it, dwelling in Tents and Tabernacles, *Heb.* 11. 9. And if we look to the naturall ſeed of *Abraham*, namely, the Jews, they never yet poſſeſt more than that little ſpot of Land, the Land of *Canaan*, and they have been caſt out of that a long time; and if we look unto the believing Gentiles the ſpiritual ſeed, they have been to this day perſecuted in the world, its out-caſts, the off-ſcouring of it, and cannot in any ſence be ſaid to have been made poſſeſſors of

of the world, as an heire (which is the Apoſtles word) is made a poſſeſſor of his Inheritance, where he beares rule as a Lord, and all within the compaſs of his Inheritance, are to him in no other capacity but of Servants and Tenants. *Abraham* was the heire of it, but they never had the poſſeſſion of it; yet there is a time wherein they ſhall have the world, for God who made the world, and hath given it to whom he pleaſeth, was pleaſed of his own good will to give it to *Abraham*: indeed, what right had *Abraham* to the land of *Canaan*? but God who hath right to all, was pleaſed to give it to *Abraham*: why ſo here, *Abrahams* ſeed have the world given them; there muſt be a time wherein the ſeed of *Abraham* ſhall poſſeſs the world, as truely as the ſeed of *Abraham* did poſſeſs the land of *Canaan*, which God gave to *Abraham* and his ſeed. Now, I ſay, this hath not been, and we cannot look upon this, as if ſo be the fulfilling of this promiſe were in giving them a part of it; for God promiſes the world, and therefore indeed there is a time wherein *Abraham* and his ſeed are to be poſſeſſed of the world: and if ſo be there were not, what were *Abraham* and his ſeed better for the promiſe, if ſo be they never poſſeſs it? And this promiſe is ſaid to be made to *Abraham not through the Law, but through the righteouſneſs of Faith*, and that is upon the account of the new covenant; for in the *Romans* it's ſaid, *That the righteouſneſs which is of Faith ſpeaks on this wiſe*, he doth oppoſe the old covenant unto the *righteouſneſs of Faith*; ſo that by the *righteouſneſs of Faith* we are here to underſtand the new *cove-*

nant; and this promiſe made to *Abraham* as heir of the world, & that as of the righteouſneſs of faith, comes in upon the account of the new Covenant.

Let me adde one notion more upon this Scripture, that this promiſe is made to *Abraham*, that he ſhould be *heire of the world*: the Lord he doth give to *Abraham* as a pledge, or as an earneſt of this great promiſe, the land of *Canaan* to him and his ſeed: and now as *Abraham* while he was a ſtranger in the land of *Canaan*, he had the land of *Canaan* given to him and his ſeed by God, and ſo had a true right to it; ſo, Jeſus Chriſt, though he is now a ſtranger in the world, little known in the world; and the ſeed of Chriſt wander as ſtrangers in the world, yet they have a true right, and Chriſt hath a true right unto this great heire-dome of the whole world, as true a right as *Abraham* had unto the land of *Canaan*, when that indeed he was but a ſtranger in it; and look as *Abrahams* natural ſeed, the Jewes, upon their coming out of *Egypt*, they were by God poſſeſſed of that land, which God did give to *Abraham*, as a pledge or an earneſt of the great Inheritance; ſo likewiſe ſhall *Abrahams* ſeed both natural and ſpiritual, Jew and Gentile, (for now they are both one, for the partition-wall is broken down) this ſeed of *Abraham*, when God ſhall ſet his hand the ſecond time, gathering together his people, *Iſa.* 11. 11. that is, when he ſhall deliver his Children from the Antichriſtian Tyranny and Bondage, and he ſhall bring the Jews into their own Land, in that day ſhall they as truely be poſſeſt of this great Inheritance of the whole world, as *Abrahams* natural ſeed when they went out of *Egypt* were poſſeſt of the land of *Canaan*; and to make

this

this a little out, first *Abraham* was made by God an heire of the whole world, and that indeed is the great Inheritance that is here promised: the promise to *Abraham* was as to an heire of the whole world. And secondly, *Abraham* was made an heire of a lesser inheritance, and that was given by God to *Abraham* and his seed, to live upon (as I may so say) until the appointed time came that they should possess the whole world; now one was the pledge of the other, and answerable hereunto, *Abrahams* seed have two great Captivities, of which one was the Type of the other. First, *Abrahams* seed was carried captive into *Egypt*, and in Gods due time God brings them out; and when he had brought them out, God puts them into that land that was the pledge of that great Inheritance; now after that, they sin against God, and he delivers them into a greater and longer Captivity; so likewise, *Abrahams* seed (who wonderously increased in the time of their first Captivity in *Egypt*) in the time of this long Captivity do wonderfully encrease for now the Gentiles come in, and they are his seed; now *Abraham* is made the Father of many Nations; now *Abrahams* seed being encreas'd to a multitude of Nations, as the promise is, God will bring them forth a second time; and as he did upon the first bringing them forth, he gave them the land which was the type of the promise, so at the second time of bringing them forth, he will give them the whole world, which he hath promised to them.

Secondly, *Look upon the Renewall of this Covenant with David*; as the new Covenant was renewed with *Abraham*, so likewise it was renewed with *David*; the renewal of it with *David* we

have, if we look into the 89 *Psal.* 3 & 4 *verſ. I have made a Covenant with my Choſen; I have ſworn unto David my ſervant: thy ſeed will I eſtabliſh for ever, and build up thy throne to all Generations. Selah.* What this Covenant is, obſerve in the 4th verſe: *Thy ſeed will I eſtabliſh for ever, and build up thy Throne to all Generations*, that is the great thing, the great branch of the Covenant made with *David*, *I will build up thy Throne*; but whoſe Throne is this? *Davids* Throne as *David*? no, its not *Davids* Throne, but indeed Chriſts, ſpoken of under *David* as a type of Chriſt as King; and that is clear, if you look into the 19 *v. Then thou ſpakeſt in viſion to thy holy one, and ſaidſt, I have laid help upon one that is mighty: I have exalted one choſen out of the People.* This *David* here, its clear its ſpoken of Jeſus Chriſt, though *David* was the type of Chriſt, that mighty one: and then again, its more clear in the 27 *ver. Alſo I will make him my firſt born, higher than the Kings of the earth, I will make him my firſt-borne*; Its Jeſus Chriſt that is the Fathers firſt-borne, and its Jeſus Chriſt that is to be exalted higher than the Kings of the earth; *David* was never exalted higher than the Kings of the earth; there have been Kings of the earth that have been higher as to outward glory than *David* was; but its Jeſus Chriſt that is exalted higher than the Kings of the earth. But

Queſt. How doth it appear that this is the new Covenant?

Anſw. Why, it appears from two things.

Firſt it appears *from the unalterableneſs of it*, in the 34 *ver. My Covenant will I not breake, nor alter the thing that is gone out of my lips.*

It

It was ſuch a Covenant that this Kingdom was founded upon, that God would not break nor alter; and therefore the new Covenant.

Secondly, Becauſe there was *an Oath added to the Covenant*, in the 25 *ver. Once have I ſworn by my holineſs, that I will not lye unto David.* Here's the Oath of God, *Once have I ſworn* ſaith God: do you think that I will be falſe to *David? Once have I ſworn*, and that *by my holineſs*, the higheſt thing that God could ſwear by. Now it muſt therefore be the new Covenant, becauſe there's an Oath added to it; when the Lord made the old Covenant, there was no Oath went with that: therefore the Apoſtle in the 7th of the *Hebrews* ſaith, That the Prieſts of the old Covenant were made without an Oath; but now the Prieſt of the new Covenant he is made with an Oath, 20 & 21 *verſ.* The Prieſthood of the new Covenant is confirmed by an Oath: whatever God doth in the new Covenant, there goes an Oath with it: and ſo when Chriſt is made the high Prieſt of the new Covenant, the Lord ſwears. Whatever he doth, I will do; what he doth as a Prieſt, I will ratifie and confirm it, I will never repent me of it, there's an Oath: but now the Prieſts of the old Covenant are made without an Oath; and becauſe it's confirmed by an Oath, its clear it was the new Covenant, the whole new Covenant hath an Oath goes with it: *God willing to ſhew unto the heirs of promiſe the immutability of his promiſe, he confirms it with an Oath, that by two immutable things, in which it was impoſſible for God to lye, we might have a ſtrong Conſolation*, &c. So that its clear, this is the new Covenant: but here's one promiſe hath a ſpecial Oath to it; its worthy obſervation

obſervation what piece of the new Covenant the Lord eſpecially ſwears to, and that is *this promiſe of Chriſts kingdom: Once have I ſworn by my holineſs, that God will not lye to David*; and what is that that God ſwears to? its this, that *his ſeed ſhall endure for ever, & his Throne ſhall be as the Sun before him.* Now to this promiſe is added a ſpeciall Oath; and its obſervable, that the Lord ſpeakes of Chriſts kingdom ſeveral times in Scripture (there are four times that the Lord ſpeakes of this) and he doth ſwear to it.

When he made *this Promiſe to Abraham, that his ſeed (Chriſt) ſhall poſſeſs the Gate of his Enemies*, Gen. 22. 16. *By my ſelf have I ſworn*, ſaith he; when he comes to make *this promiſe to David*, that Jeſus Chriſt ſhall have a kingdom, God ſwears again, *Once have I ſworn by my holineſs, that I will not lye unto David; His ſeed ſhall endure for ever; and his Throne as the Sun before me.* Again, if you look into *Iſa.* 45. 13. you have God ſwearing again there, *I have ſworn by my ſelf; the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear.* Why, what is the meaning of that? why its the very ſame with that in the *Philippians*; every knee ſhall bow to Chriſt, every tongue ſhall conſeſs that Chriſt is the Lord, it is the exalting and ſetting up Chriſt Jeſus as King: So, if we look into *Iſa.* 54. 9, 11. *Oh thou afflicted, toſſed with Tempeſt, and not comforted*; and in the 14 *ver. In righteouſneſs ſhalt thou be eſtabliſhed, and thou ſhalt be far from oppreſſion*; its a deſcription of Chriſts kingdom, which he confirmes by his Oath in the 9 *verſ.* ſpeaking of this very time

time of the kingdom of Christ, *For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn, that I would not be wrath with thee, nor rebuke thee*; that is, he would not in that day be wrath with his people, so as to put by the fulfilling this good word of his promise: I will make good this piece of my Covenant.

Now if we consider it, surely there is something in it, that the Lord should confirm all the new Covenant by an Oath, and should confirm one branch of it, and that by an Oath, swearing by *himself*, and by his *holiness*, and by his *righteousness*; and swearing that he would *not lye*, and swearing that it should be as *certain as the word to Noah*, that the world should never be drowned again. That the Lord should swear over and over to it, surely there is much in it; now the Lord hath done thus as to Christs kingdom; whatever the world say, the Lord hath founded this upon the new Covenant, and he hath confirmed this new Covenant with an Oath: when the Lord saw what opposition there would be in the world, and what distrust in his peoples hearts, lest any should doubt of it, he comes over and over again with this particular branch of it with an Oath, I have sworn, I have sworn, I have sworn, that my Son shall have a kingdom. So that in the Covenant with *David*, there was the promise of the kingdom of Christ.

Fourthly, *Let us come to the work it self, where the work doth begin to rise in the world, and you shall see that it doth begin to rise, and that upon the account of the new Covenant.* The work of Christs kingdom, the glorious beginning of it, it shall be about the time of the Jews coming

ing in: and indeed, the coming in of the Jews shall be a very great advancement of this kingdom, and where-ever the Lord doth speake of the coming in of the Jews, he doth lay it upon the foundation of *this new Covenant*; and indeed its a very great argument to me, against those that think there is no such thing as the kingdom of Christ, because God hath so often laid it upon his *new Covenant*. Look into *Levit.* 26. the Lord had spoken before of rejecting, and of the casting of them off 42 *ver.* he saith. when they should be cast off, *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, and I will remember the Land.* This doth not onely look to the rejecting of the people of *Israel* for a time, when they were carried Captive into *Babylon*, for that was a rejecting onely of part of the seed of *Abraham*; but it doth look to their long Captivity, of all the seed of *Abraham*, for these many hundred years; the Lord engages he will restore them, and restore them upon the account of remembring his Covenant; *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, and I will remember the Land*; and I will bring them back again, and I will gather them upon the account of my Covenant, saith God *Deut.* 4.30, 31. In the 27 verse *Moses* had been speaking, *The Lord shall scatter you among the nations, and yee shall be left few in number among the heathen, whither the Lord shall lead you*; then he tells them in the 30 verse, *When thou art in tribulation, & all these things are come upon thee, even in the latter days, if*

thou

thou turn to the Lord thy God and ſhalt be obedient unto his voice: even in *the later days* minde the expreſſion, *in the later days, if thou turn to the Lord thy God, and ſhalt be obedient unto his voice (for the Lord thy God is a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the Covenant of thy fathers which he ſware unto them.* When the Lord hath caſt them off, they ſhall be gathered, and that upon the account of his Covenant: and ſo in *Iſa.* 54 that chapter is a propheſie of the converſion of the Jews, and of that glory that ſhall follow thereupon: and the Lord doth engage his Covenant for the bringing of it about. *The mountains ſhall depart, and the hills be removed but my kindneſs ſhall not depart from thee; neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* So likewiſe in *Jer.* 33. the two laſt verſes; *Thus ſaith Lord, if my Covenant be not with day and night, and if I have not appointed the Ordinances of heaven and earth: then will I caſt away the ſeed of Jacob, and David my ſervant. ſo that I will not take any of his ſeed to be rulers over the ſeed of Abraham Iſaac and Jacob: for I will cauſe their Captivity to return, and have mercy on them.* This is ſpoken of their laſt reſtoration, as I told you at firſt, and the Lord doth engage to reſtore them, and for that, he doth engage his Covenant; if ſo be that my Covenant be not firm, then, ſaith he, may I caſt away *Iacob* and *Iſrael* my ſervant; but if you believe my Covenant, do not believe I will caſt them away; *Exod.* 19. When the Lord had caſt them off, in reſpect of the old Covenant, he gathers them upon the account of the new

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Covenant, his Everlasting Covenant. So likewise, *Zach.9. 1.* which Chapter is a prophecie that looks unto the last times, as is clear from the first *verse*, for it looks to the time, wherein *all the eyes of Israel shall be toward the Lord*; so you have what is spoken in the *9 verse* quoted by the Evangelist *Matthew*; *Thy king cometh riding upon an Asse, and upon a Colt, the foale of an Asse*; its clear it looks unto the last times; so, if you look into the *10 ver. And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem: and the battel-bow shall be cut off; and he shall speak peace unto the Heathen, and his Dominion shall be from Sea, even to Sea, and from the River, even to the ends of the earth*; it looks to the time of Christs kingdom; now in that time God will gather together the Jews: in the *11 ver. As for thee also, by the blood of the Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no water.* The Lord will gather them in that day, and that upon the account of the new Covenant, *by the blood of the Covenant* they are gathered. And as the Apostle *Paul* speaks of the conversion of the Jews, *Rom. 11.* He speaking of the natural seed that were broken off that we might be grafted in, and how that they should be grafted in again, as he tells us in the *26 verse*; *For this is my Covenant unto them*; he lay's the foundation of all upon the Covenant; they shall be gathered; why? its *my Covenant* with them. Now observe, this is a glorious piece of the work: that that shall be the most excellent piece of the work in the rise of Christs kingdom, in the calling of the Jews, its this, *That it stands upon the new Covenant:* The foot of Christs kingdom is bottomed

tomed upon the new Covenant, it was founded upon the new Covenant in Eternity; it was lodg'd in the new Covenant in the firſt Promulgation of it to men; it was a piece of the Covenant with *Abraham* and *David*; and when he tells us the work of his kingdom ſhall riſe, he tells us it ſhall ariſe upon the foot of the Covenant: now lay all theſe together, and what can be more clear than this, *That the kingdom of Chriſt its a glorious piece of the new Covenant, its a branch of the new Covenant, its ſuch a piece (as I told you before) as the Lord hath been pleaſed (in an eſpecial manner, which he hath not done to any one branch of the new Covenant beſides it) to ſwear to, again, and again, and again, and again, that it ſhall be.*

If it be ſo, that the kingdom of Chriſt is lodg'd up in the new Covenant, that its founded there; Firſt, We may learn this, *That let men or Satan do what they can, for the cruſhing, and the keeping down ſuch a thing, yet a day there is, when it will come forth, and that in the ſpite of all the power of men and hell*; for its a piece of Gods *Covenant*, and its a piece God hath *ſworn to*: and if the God of Heaven be able to make good his Oath, and perform his Covenant; and if he will not let his new Covenant that he hath ſpoken ſo highly of, his Everlaſting Covenant, that he hath laid the Salvation of all his Children upon, his own glory upon, if he will not let that fall, he muſt bring this thing to paſs: therefore let men do what they can, or let Satan do what he can, yet when that all the Power of Hell, and all the wiſedom of men, when it hath acted and put forth it ſelf to the utmoſt, for the hindering ſuch a thing; that God who made this Covenant, and who keeps Covenant, and hath ſworn *Uſe* 1.

ſworn he will not alter the thing that is gone out of his lips, and ſworn again and again, that he will make Chriſt higher than the kings of the Earth: this God will bring forth ſuch a thing, for his Covenant is a ſure Covenant, and an Everlaſting Covenant, and therefore indeed its not for us to ſtruggle againſt the will of God, and the Covenant of God; its good for us to wait upon God for his will in all things, ſo for this, the time for Gods bringing forth the kingdom of his Son: but for men to ſtruggle againſt this truth, when God brings it forth, men may undo themſelves, becauſe its ſtriving againſt God, and one great branch of the new Covenant.

Secondly, If it be ſo that the kingdom of Chriſt is lodg'd up in the new Covenant, we may hence learn, *That the unworthineſs of the Saints, it cannot, it ſhall not hinder or deprive them of this mercy*: For new Covenant-mercies they come riding over the head of all things that ſtand in the way, new Covenant-Grace is a triumphing Grace, its a Grace that rides in Triumph; whatever it meets with, it rides over, its ſuch great Grace. Now this kingdom of Chriſt comes on upon the account of the new Covenant, and its the grace of the new Covenant, that ſhall uſher this kingdom into the world; and as this grace will bring it through all the oppoſitions of men and Hell, ſo will it even come over the ſin and unworthineſs of the Saints: if ſo be that it were upon the account of the old Covenant, indeed we ſhould have little hope, Gods people in this day would have little hope. When I have many times in ſerious thoughts, lookt over the generation of the Saints, all parties, it hath been a greater diſcouragement, as touching the

the work, than all the powers of the world, for upon the account of the old Covenant we are gone; to conſider the unworthineſs of the Saints, its a harder thing to get over this, than to get over all other things: but conſider, this is the ground of the work, the new covenant; if this kingdom were upon the old covenant, I have oftentimes thought we ſhould never have any hope, that ſuch a thing ſhould riſe up in the world, and though God might uſe another Generation yet this Generation muſt die, becauſe they have all broken covenant with God: yet now ſeeing its riſing ground is upon the new Covenant, though the people of God are exceeding unworthy, yet notwithſtanding they may have mercy; and that ſoul that is moſt unworthy, yet he may come to be partaker of that bleſſedneſs of the new Kingdom. When the Children of *Iſrael* were going through the wilderneſs, and the Lord was dealing with them according to the old Covenant, they murmured againſt God, and they all fell in the wilderneſs; and ſo it would be with us in this day, if he dealt with us upon the account of the old Covenant; but becauſe God deals with us upon the account of the new Covenant, as the people of God have cauſe to be humbled for all their ſinnes, yet conſider, this cannot hinder but the Lord can yet, and the Lord indeed I hope of his grace, will do glorious things for his Children, notwithſtanding all their unworthineſs, his grace ſhall come triumphing over all theſe. *Davids* kingdom grew out of the new Covenant, therefore it was not the unworthineſs of him nor his followers that could hinder it from riſing. If you look upon *Sauls* kingdom, it ſeems to be glorious at the firſt; but afterwards, becauſe it was not founded on the

new Covenant, it grew worſe and worſe; *Saul* at firſt ſeem'd to have much faith and ſelf-denial: when the Lot fell upon him, and they were commanded to bring him forth to crown him King, *he hid himſelf*, that they were forc't to enquire of the Lord to know where he was: and when the children of *Belial* ſaid, *How ſhall this man ſave us? they deſpis'd him, and brought him no preſents, but he held his peace*: in the 1 *Sam.*9.27. he ſeem'd to be ſo patient and ſo humble, as if he took no notice of it: ſo in the 1 *Sam.*11.12,13. there you ſhall finde, after they had gotten a great victory over the *Ammonites*, & ſome of the people *ſaid unto Samuel Who is he that ſaid, Shall Saul reign over us? bring the men that we may put them to death: And Saul ſaid, There ſhall not a man be put to death this day: for to day the Lord hath wrought Salvation in Iſrael.* As if *Saul* ſhould have ſaid, I will never give way to paſſion and rage, why? the Lord hath wrought glorious Salvation in *Iſrael* this day, the Lord with his Salvation hath been among us, and by his mighty Salvation hath delivered us; his heart ſeems to be wonderfully taken with the deliverance: but afterwards, look upon *Sauls* kingdom, and it's ſtill waneing, and decaying more and more; and why? becauſe it was founded upon the old Covenant. But look upon *Davids* kingdom, and you ſhall ſee in the beginning of it, it did ariſe through many failings and infirmities, that both were in *David* himſelf, and in his followers; *David* he runs away from *Saul*, goes to *Ahimelech* the Prieſt, and tells a lye to get ſome bread, and *Goliahs* ſword; afterward he runs to *Achiſh* king of *Gath*, and fains himſelf mad: and when he had been invading

ding the Country neer unto him where he dwelt (at *Ziklag*) and *Achish* asked him whither he had made his rode that day, 1 *Sam.*27.10. *David* tells him a flat untruth, that they had been *against the South of Judah*: At another time, he fail'd exceedingly, when in a way of revengeful rage he would go against *Nabal*, to cut him off and all his house, for denying him provision; these were staring offences; men (no doubt) did wonder what would become of *David* and his cause, that was attended with so many weaknesses and offences; And look upon his followers, and see what a rabble-rout he had at first, 1 *Sam.*22.1. *When David was escaped to the Cave Adullam, then, every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a Captain over them*; if one should seriously look upon *David* and his followers, would he think there should any good come of it? many no doubt did thus look upon *David* and his followers, and therefore expected no good to come of his kingdom. I bring it to this end, to shew, that though men may have never so many infirmities and weaknesses, yet if the work arise through the new Covenant, it shall go on with a notwithstanding: *Davids* kingdom was founded upon the new Covenant, and therefore it was carryed on, through all difficulties and weaknesses; and *Sauls* kingdom arose onely out of the Covenant of works, and therefore (though it had a glorious beginning) it did wast away. Therefore let not the hearts of Gods people faint or be discouraged, though there are gross failings among the Saints, and in those too that desire to be friends to *Davids* kingdom, though there be

much of passion and the infirmities of men in them: Consider, Christs visible kingdom in this world stands upon the foundation of the new Covenant, it did help *David* to the kingdom, though through many Infirmities. I speak not this, to Indulge any infirmities in Gods Children, I desire that this glorious cause might be so mannaged, as it deserves; yet suppose it's mannaged with many infirmities, so that many stumble at it, saying, Can this Monarchy ever prosper? Let such consider that this glorious blessed cause is founded upon the new Covenant, and though men cannot over-look infirmities, yet God will, & accomplish the thing notwithstanding them, for the new Covenants sake, *I will be merciful to their sins, and remember their iniquities no more.* Consider: when Jesus Christ rode to *Jerusalem* as a King, he did not chuse the most glorious Beast to ride upon, but he chose that Beast that was most weak, contemptible and simple: so now the Lord he chooseth *weak things to confound the strong, and foolish things to confound the wise.* We have a good cause, and we are upon a good ground, we are upon the new Testament ground; and seeing its founded upon the new Covenant, the grace of the Covenant will triumph over all the weaknesses & infirmities of the Saints that labour to carry it on; the Lord makes use of the weaknesses of his people sometimes, to make others blind, and to stumble, to be a rock of offence: but when the work is done, all their weaknesses saith the Lord shall be forgotten, the Lord will come and swallow up all in the new Covenant: as *Davids* weaknesses were a stumbling-blocke to those that lived in his age, and when the Lord had stumbled all in that age and generation, then he

makes

makes his worke to ariſe higher and higher, through the grace of the new Covenant: and ſo it will be with the viſible Kingdom of Jeſus Chriſt, becauſe it's founded on the new Covenant, which is a ſure and an Everlaſting Covenant; he hath made *with me an Everlaſting Covenant, ordered and ſure*: the Lord hath founded it ſo ſure, that all the Devils in Hell, and all the rage of men in the world, cannot hinder it: *Though my houſe*, ſaith *David*, *be not ſo with God, yet he hath made an Everlaſting Covenant with me, which ſhall ſtand*; though the Saints do not grow in grace, yet this glorious work of Chriſts kingdom, which is founded upon the Everlaſting Covenant, muſt go on: the Houſe that is builded upon the rock, though the winds blow, and floods ariſe, and beate upon the Houſe, it ſtands faſt, becauſe it's built upon the rock; ſo, Chriſts kingdom it hath a rocky foundation, it's founded upon the Covenant of God, that is, an impregnable rock; it's ſuch a foundation that all the world cannot hurt; if any come and ſtrike at it, it will grind them to powder; this is a ſweet conſideration and ſhould provoke us to look up to God, for the accompliſhing of this great mercy, and to look unto him for new mercies. Gods people ſtand for nothing concerning this kingdom, but God will make the world one day know, it was a piece of the new Covenant. The unworthineſs of the Saints ſhall not hinder them of this mercy, for new Covenant Grace will ride Triumphing over the head of all the infirmities of the people of God.

Thirdly, Another thing (if it be a mercy lodged up in the new Covenant) we may learn hence is, *that it is not ſtrange, or it ought not to be ſtrange* *Uſe 3.*

to us, if we ſhould ſee a death upon this work, if we ſhould ſee this work ſtruck dead, when it may be it ſeems to be coming forth, for indeed it's Gods way in bringing forth mercies of the new Covenant, to ſtrike the mercy dead. *Abraham* had two Sons, the Son of *Hagar* the old Covenant, and the Son of *Sarah* the new Covenant; there's no death comes upon *Iſhmael* the old Covenant, but there comes a death (*Abraham*'s body is dead, and *Sarahs* wombe is dead) upon *Iſaac* the new Covenant, the new Covenant mercy is ſtruck dead: ſo when the Lord will ſet up his Son as King, he will do it upon the account of the new Covenant, therefore we muſt expect this new covenant mercy to paſs through death, ſo that God ſtrikes the new Covenant mercy dead, before he brings it forth. When the Children of *Iſrael* came out of *Egypt*, they come out upon the account of new Covenant; God remembers his Covenant, and ſends *Moſes* to them, thereupon they are full of expectation of deliverance: but preſently their burdens were encreaſed, and their oppreſſion encreaſed, and thereupon all is ſtruck dead and they are further from deliverance than ever they were, and yet notwithſtanding when God had tryed but a while their faith and patience, (for that is the end of all his bringing deaths upon a work, to try our faith and patience, but) ſo ſoon as ever that was tryed, then the Lord brings them forth by his glorious hand. So it was with *David*, God had promiſed him the kingdom, yet there was a wonderfull death came upon *Davids* kingdom: *David* is made a king, and ſome few come to him, and *David* had ſome faith: when *Abiathar* the Prieſt came to him when he fled from *Saul*,

faith

ſaith *David*, *Abide with me, and thou ſhalt be ſafe, for with me there's ſafety:* but when his kingdom is juſt ready to come to him, there comes a great ſentence of death upon the work, becauſe it's a new Covenant work, all is ſtruck dead, *I ſhall certainly periſh one day by the hand of Saul, and I muſt leave the Country*, ſaith *David*: ſo it's with all new Covenant mercies, that the Lord might try the faith of his Children, which he will have tryed, and that he might make the mercy the ſweeter when it comes, and that we might be more in crying to him: God ſtrikes the work dead, that we might exerciſe the more faith and prayer: therefore let us not be diſcouraged, when we ſee a ſentence of death upon it; it would be a great diſcouragement to me, if there were not a Sentence of death upon it, I ſhould believe then it were a greater way off than it is, *for if it be a new Covenant mercy, there muſt be a Sentence of Death put upon it.* As in mercies to a particular ſoul, God will have the ſoul ſtruck dead, before the Lord reveal the new covenant mercy to him, that the ſoul ſhall ſay, I can ſee nothing, I have nothing at all; it can ſee no wiſdom, no righteouſneſs, nothing in it ſelf, and when all is ſtruck dead, then the Lord comes with new covenant mercies to the ſoul; ſo, when the Lord intends to ſet up his Sons kingdom in the earth, it muſt firſt be wholly ſtruck dead.

Fourthly, If this kingdom of Chriſt be a mercy lodged up in the new covenant, then *we ſhould wait upon God patiently for the bringing of it forth:* New covenant mercies they are to be waited for: *Abraham* loſt himſelf greatly in murmuring while he was waiting for the fulfilling of the new covenant promiſe, he cries out, *I go Child-* *Uſe* 4.

leſs: he had a promiſe, and becauſe he ſees it not fulfilled, he cries, *I go childleſs, and this Eleazar of Damaſcus who is Steward of my houſe, muſt be my heire*: and what doth this his repining bring forth? why preſently the very next thing we read is *Abraham* and *Sarah* diſtruſting God, lay their heads together & upon advice, he goe's in to *Hagar* (he turns into the old covenant) and had fruit by her, and there *Abraham* reſts and ſettles himſelf ſome years; he goes and turns into the old covenant, by an impatient waiting for the new covenant; we are not to waite as Idlers do for helpe in a ditch, and cry God helpe us, but we are to wait as if we would have it in by our very ſtriving and ſtrugling yet notwithſtanding there muſt be a quiet waiting on God for his time: ſo it ſhould be with us, for this new covenant mercy; waite for it patiently, be content with it in Gods own time, when he will bring it forth. and the more our heart is brought to lie down ſubmiſſively before God, it's a great argument that the mercy is ſo much the nearer; the Lord doth ordinarily in giving forth the mercies of the new covenant (though there may be ſtriving and ſtrugling for a time, yet) he brings the hearts of his children to this, Lord when thou wilt, in thine own time. O that God would bring all the hearts of his children to this, that our hearts might not be engaged by our own thoughts, but that we may be ſo free, that God may have his own time, that there may not be an impatient ſpirit in waiting.

Uſe 3. And is it a new covenant mercy? *this will be a ſweet mercy when it comes, all the new Covenant mercies are ſweet things*; whatever the world think of Chriſts kingdom, when it comes it will

will be a ſweet thing; that the Saints ſhall have glory hereafter, doth that hinder the ſpiritual enjoyment of God here? ſo, the outward kingdom of Chriſt, what will that hinder the ſpiritual enjoyment of Chriſt? But the Devil plays his game thus in the new Teſtament Times, he made men to look for an outward kingdom onely, when Chriſt was about to ſet up a ſpiritual kingdom; and now that Chriſt would ſet up an outward kingdom, ſaith the Devil, look onely to the ſpiritual kingdom, as if the outward and ſpiritual kingdom could not ſtand together, as if the glory of the bodies and ſouls of the Saints could not ſtand together.

And then again, if it be a new covenant mercy, *it will be a ſpiritual thing, though ſome may call it a carnal and a low thing, yet it will be a ſpiritual thing:* the Lord teach us to wait upon him, to look up to him, to truſt in him, to relye on him, for there ſhall be a day of his kingdom; our work is to waite, ſeek, pray, and wait in theſe days; the Lord teach his people to go along with him; as the little children at his entrance into *Jeruſalem* cryed *Hoſanna, Hoſanna*; he rides upon a poor mean creature, the Foale of an Aſſe, and the children follow him crying *Hoſanna, Hoſanna*: ſo we ſhould eye the Lord Jeſus now in the meaneſt appearances, and follow him crying *Hoſanna in the Higheſt*, this we ſhould do. *Uſe 6.*

The Lord make us wait on him for his own Time, and that time is not far off, I cannot think it's far off; becauſe many think it a great way off, it's an argument to me it's near, for God comes upon his people when he finds not faith on Earth, when Gods people ſay it's far off, then it's near; as, when God ſent *Moſes* to tell the children of

Iſrael

Iſrael the Lord would deliver them, but before deliverance, the ſentence of death comes, and O ſay they to *Moſes* and *Aaron*, what have you brought us to? where is their faith now, expecting deliverance at the hand of God? Now it was worſe with them than before, and their bondage is encreaſed, and their deliverance was thought further off: O but then was the Lords time, he immediately brought it to paſs; then was the Lords time come, when their faith was gone. So when *David* ſtood up firſt upon the account of his Kingdom, ſaith he to *Abiathar*, Come with me, and thou ſhalt be ſafe, I am ſure God will give me the kingdom: though *Saul* be a Potent Enemy, and mine Enemies many, yet I am ſure God will give me the kingdom; but yet, after that, when *Saul* purſued him that he was forc't to fly out of one Hole into another, *Now*, ſaith he, *ſhall I periſh one day by the hand of Saul*; then when he thought it thus far off, then the kingdom comes forth; the hand of the Lord cuts off *Saul*, and the kingdom immediately comes to *David*. As when the children of *Iſrael* came out of *Babylon*, they thought they ſhould have all things then *Jeruſalem* built, and the Temple and all things; but when they were about it, building the Temple, now a ſtop is put upon the work, and they cry, *The time is not for the Lords work yet*, till that *Haggai* and *Zachary* tell them, *Now is the Time for building the Lords Temple*: As it is with private Chriſtians in a doubting hour, Saints uſually conclude, we are too forward for that time; obſerve, *Then is Gods time*; they had faith at firſt, and after their faith failes from the work, and they ſaid, *it was not time*; mark, *then was the time*, the Lord ſends

Hag-

Haggai to tell them, they liv'd in their Cieled Houſes, and neglected Gods houſe, O now was the time when they thought not of it; And juſt ſo, when Chriſt ſuffered on the croſs, *We thought*, ſay the Diſciples, *this was he that ſhould have delivered us*, their hope was gone of any deliverance by him; yet then was their Redemption at hand, their Redemption comes forth immediately, he finiſhes the work of Redemption at that time; ſo that to have faith ſtruck dead, is not an Evidence that the work ſtands a great way off, but that it's near and approaching: ſurely the Lord will come forth in his Time, and he is not far from doing ſome great and glorious thing in the world; Gods peoples faith is not grounded upon fancies, but they ſee and know that God is doing ſome glorious thing in the world, he is overturning kingdoms, and ſetting up the kingdom of his Son; O that we could quietly look up unto the Lord, and wait upon the Lord, *Serve the Lord with fear, and rejoyce with Trembling: kiſſe the Son leſt he be angry* ye great ones of the Earth, *leſt his wrath be kindled*; and you that follow the Lord, O do you *rejoyce with fear, and ſerve him with Trembling*; they that ſtand may fall; O when was there ſuch a falling as now ſhall be, when the Lord ſaith, *I will ariſe to ſhake terribly the earth?* no Hiſtory can parallell ſuch ſhakings as have been in theſe laſt dayes, therefore we had need take heed leſt we fall; and look up to the Lord that we may ſtand: Indeed it's a bleſſed truth, whatever men may think of it, ſo ſure as my hand is upon this Bible, ſo ſure ſhall ſuch a thing come forth in due time; for as this is the true word of God, of a true God that cannot lye, ſo certainly it ſhall come to paſs.

I have

I have onely insisted on one particular, *the kingdom as a Branch of the new Covenant*, but to speak of the kingdom as it's held forth in the Word, would take up large time, for there's not any one truth hath more to be said from the Scripture for it, than this, *of Christs kingdom*, for as the end of all is Gods glory: so, this is that concerns Christs glory, there's a veine of it running though the Scripture, from the first promise made to *Abraham*, to the last spoken of in the *Revelation*. The Lord give us hearts to look up to him for the accomplishing of it in his Time.

FINIS.

Signes

Signes of the Times.

MATTHEW 16. 3.

O ye Hypocrites, ye can discern the face of the skie, but can ye not discern the signes of the Times?

THese words are spoken by our Lord and Saviour Jesus Christ, unto a generation of men, which came to him tempting him, desiring him to shew them a signe from heaven, in the first vers. *The Pharisees also with the Sadduces, came, and tempting, desired him that he would shew them a signe from heaven.* The Pharisees and Sadduces they were in their Principles contrary and opposite one unto another, and yet they can either of them very well agree and comply against Christ, and both joyn hands and heads in tempting our Lord; and their Temptation it lies in desiring *a signe from heaven:* our Lord Jesus he takes occasion from this, to minde them of the signes of the times, *Can yee not discern the signes of the times?* and lest that they should reply that these *signes* were so dark that they could not be known, therefore our Lord labours to convince them, and that from things that were of a more outward

nature

nature, you ſay, *in the evening it will be faire weather: for the ſkie is red; and in the morning it will be foule weather to day, for the ſkie is red and lowring. O ye hypocrites, ye can diſcern the face of the ſkie, but can ye not diſcern the ſignes of times?* As if he ſhould have ſaid, what, are ye not as wiſe in ſpiritual things as you are in Temporal? are you not as wiſe concerning the ſignes of the times, as ye are in outward ſignes? ye can diſcern the face of the skie, how is it that you are not ſo wiſe as to diſcern the ſignes of the times?

I ſhall not ſpend much time about the words: in the words there is this Obſervation:

Obſerv. *That the Times of the Lords more glorious appearance and manifeſtation of himſelf, they are times that are marked out, they are ſuch times as have evident ſignes ſet upon them.* This, the word of Chriſt doth clearly hold forth, *Can ye not diſcern the ſignes of the times?* As if he ſhould have ſaid, The preſent time, its ſuch a time as hath ſignes ſet upon it: ye might ſee ſignes, if ſo be that ye were not blind; if ſo be that I ſhould run through the book of God, we ſhould finde this to be a truth.

Firſt, There was a great and wonderful appearance of the power and Majeſty of God, when the Lord was to *deliver Iſrael out of Ægypt*, and that was a remarkable time, a time that God had mark't out, 430 years: *At the end of 430 years, all the hoſt of the Lord*, its ſaid, *came out of the Land of Egypt.*

Secondly, At the time of *Iſraels coming out of Babylon*, There was a glorious appearance of God, in ſtirring up the heart of *Cyrus*, of a Heathen, to make him ſo forward and ready of his

own

own accord, to put on the work of God, of building the Temple, and make Proclamation throughout all his Dominions, to the Jews, to go up to *Jerusalem* to do this work; here was a great hand of God: now this time was also mark't out: 70 years *Israel* was to be in *Babylon*, & then to come forth.

Thirdly, The time *of our Lords first Coming*, it was a time wherein there was a glorious manifestation of God, God now manifests himself in the flesh as the Apostle tells us; now what remarkable signes were set upon this time? there were three remarkable signes set upon this time, by either of which this Generation might have known or discerned Jesus Christ to be the true Messiah.

First, There was at this time *the departure of the Scepter from Judah*, Propheſied of by *Jacob*, as you may finde, *Gen.* 49.10. *The Scepter shall not depart from Judah nor a Lawgiver from between his feet, until Shiloh come*: that is, untill Christ come: so that whensoever the Scepter was taken away from *Judah*, they might then conclude, now will the Messiah come, now is he in the world, whether we see him or no, yet he is come, for the Scepter was not to depart till he was come: now its observable, that at this very time the Scepter *was* taken away, for this *Herod*, that was now king in *Judah*, he was a stranger, and not of the blood of the Jews, an *Idumean*; and he was the first stranger that ever was King over the people of the Jews, for they had always some of their own nation ruled them, but now there was a stranger swaying the Scepter among them at this time; so that here was an Evident fulfilling of the signe of the time; at this time the Scepter was gone, so they might well have concluded

cluded the Messiah was come, from *Jacobs* Prophesie, that Jesus was the Messiah, for he comes at the very same time that the Scepter departed.

Secondly, There was another remarkable signe of the Time, and that was, *The Expiring or ending of Daniels seventy weeks*, its foretold to *Daniel* that seventy weeks should be the tearm of time unto the Messiahs appearance, *Dan.* 9.24. *Seventy weeks are determined upon thy People, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for Iniquity, and to bring in Everlasting righteousness, and to seal up the vision and Prophesie, and to anoint the most holy.* Seventy weeks was the determined time of Christs coming; that is, from the time the Angel here speaks these words, seventy weeks, or four hundred and ninety years, reckoning so many days as there are in so many weeks, for that indeed is the Holy Ghosts way of account; now it was clear enough that the seventy weeks must be either expired, or very near expiring about that time; and therefore that was another great signe of the Time, that the Lord Jesus came and declared himself to be the Messiah, about that time that *Daniel* had foretold the Messiah was to come forth.

Thirdly, There was another Evident signe of this time, and that was, *Christs doing of those things that were foretold should be accomplished by the Messiah, and that in the day of his appearance*; as, Christs opening the eyes of the blind, the ears of the deaf, causing the lame to walk; in the 11 of *Matthew*, *The lame walk, the dumb speak, the dead are raised, the Lepers are cleansed, and the poor receive the Gospel*; Here were the

the signes of the Times. It was foretold by the Prophets, that when the Messiah came, these things should be done, now they saw these things done; Jesus Christ comes and doth these very works and miracles that they expected should be done by the Messiah. Therefore this was a very convincing signe of the Time, that Jesus Christ was the Messiah; and therefore Jesus Christ labours to convince *John* by these signes of the Times. But then,

Fourthly, The time *of Christs second coming*, that shall be another time wherein the Lord will most gloriously appear and manifest himself; now that time also hath most evident and remarkable signes set upon it, and that by the Lord and his Word. If we look into the 24 of *Mat.* we shall finde many of the signes of this day; I shall touch upon some few, in the 10 verse, *Many shall be offended, and shall betray one another, and shall hate one another*; there's one signe of that time, many offended at the ways and people and truth of God, hate one another, and betray one another, Again, *Iniquity shall abound*: (v. 12) *and the love of many shall wax cold*; many shall fall away. Again, in v. 29. in those times *the Sars shall fall from heaven*, an Apostacie of such as shall be eminent leading men in the Churches of Christ, for indeed *stars* in the *Revelation* are interpreted to be the Angels of the Churches; now immediately before that time, there shall be a great dropping of Stars, of great leading eminent men in the Churches, they shall *fall from heaven*, from their former walkings, and the truth, and ways, and cause of Christ. Again at that time, there shall be some *shall smite their fellow-Servants* (at the later end of this Chapter) and that under this pretence, *My Lord delays his com-*

ing; clearly intimating, that immediately before his coming, some should smite and beate their fellow-servants, Why? why indeed because they speak of the coming of their Lord as near, and the other they say it's a great way off, and that they make more hast then is meet; they *eat and drink with the drunken*, that is, have society with those, that are enemies to Christ and his work. And then another signe of the time is, there shall be *a very great sleep upon the Virgins*, that is in the next Chapter, a great sleep among professors, those that stand up for the ways and truth of Christ. There are many other signes of this time, but I cannot run over all; so that all the times of Gods more glorious appearance & manifestation of himself, they are such times as the Lord hath mark't out, & set evident signes upon them whereby they may be known

Reas. 1. And indeed God hath done it to the end, *that he might thereby strengthen the faith of his Children*; what strength was it to the faith of *Daniel*, when once he came to finde the signes of the times, when he came to finde the time was expiring, the time of the Jews captivity? why, this sets his faith on work, and sets prayer on work, as you may see, *Dan.* 9. 2. & 3. *verses*, *I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish* 70 *weeks in the desolations of Jerusalem; and I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes.* The seeing and the knowing of this time, the 70 years were now expiring, set *Daniels* faith on work, and makes him go and fall upon his knees before the Lord; this was that that stir'd up his faith

faith, he ſaw the ſignes of the times; the time was now expired or expiring; our deliverance is neer, ſaith he, and therefore he goes to ſeek the Lord by prayer and ſupplication, ſo that its that which is a great ſtrengthning of faith: and indeed our Saviour ſeems to make this one of his maine ends in laying down ſo many ſignes of the time of his ſecond coming, that his Children might have their faith ſtrengthened in the truth when his coming draws neer: therefore he ſaith *When you ſhall ſee all theſe things, know that it's neer, even at the door*, that is, when you ſhall ſee theſe ſignes come to paſs, know that it's neer, even at the door: and ſo likewiſe, in another Evangeliſt, *When you ſee theſe things come to paſs, lift up your heads with joy, for your redemption draw's nigh*; as if he ſhould have ſaid, when you ſee theſe ſignes fulfilled, then know that your redemption draws nigh: let this raiſe up your faith, let this encreaſe your joy: as here, when in the evening the skie is red, it doth ſtrengthen our reaſon, it doth prognoſticate fair weather; & in the morning when its red and lowring, foul weather; ſo, when the people of God ſee the ſignes of the times, they do prognoſticate to their faith, the event of the times; what God is doing & what God will do in the time, as the other thoſe outward ſignes do prognoſticate the event of weather to our reaſon.

Again, our Lord hath left ſuch remarkable ſignes of the times *that he might hereby leave his Enemies inexcuſable*; Chriſt makes this a great aggravation of the ſin of the Phariſees, that they had ſignes of the times, *O ye hypocrites, can ye not diſcern the ſignes of the times?* as if he ſhould have ſaid, Ye have the *ſignes* of the times, by which, if ye will not be wilfully blind, ye cannot but un- *Reaſ.* 2.

derſtand ſomething: if ye had not theſe *ſignes* of the times, there might be ſome excuſe and plea for you, O but you have the *ſignes* of the times. Thus he doth aggravate their ſin, rendring them inexcuſable; the great works that Jeſus Chriſt did when he was here on earth, as his working of miracles, they were one of the *ſignes* of the times: and the Lord Jeſus Chriſt doth endeavour to render them inexcuſable, and that by his works: and in the 15 of *John* 22 & 24 *ver. If I had not come* (ſaith Chriſt) *and done among them the works which none other man did, they had not had ſin, but now they have no cloake for their ſin.* When they had ſuch an evident and remarkable *ſigne* of the time, as Jeſus Chriſts doing ſuch glorious works among them, that they might indeed ſay', we have the Meſſiah; when they rejected Chriſt in the face of ſuch a *clear ſigne*, it rendered them inexcuſable: ſo, when the *ſignes* of the times do point at ſuch a work the Lord will have done, that *ſigne* of the time, will render men inexcuſable before the Lord that do not do that work; that by which the Lord Jeſus Chriſt did ſilence the Scribes and Phariſees, namely, the *ſignes of the times*, he will ſilence many with one day; when men ſhall be excuſing themſelves, and ſaying, Lord we would have ſerved thee, but we did not know thy work, he ſhall ſay, What, did ye not ſee the *ſignes of the times?* did not my Prophets ſpeak to you of the *ſignes* of the times? did not my Prophets ſpeak, did not my providences work, did you not ſee the *ſignes of the times?* were not things publike enough, and viſible enough? this will leave poor ſouls inexcuſable, men may periſh through not obſerving the *ſignes of the times*. Do but a little conſider this Generation of

men

men, they do profeſs much willingneſs to come to Chriſt, they deſire *a ſigne from heaven*, we would faine know that thou art the Meſſiah, could we but be convinced of it; *Oh* (ſaith Chriſt) *ye hypocrites, can ye not diſcern the ſignes of the times?* he bids them preſently look into the times; they periſhed upon not obſerving the *ſignes of the times*; ſo the Jews, We would receive Chriſt, if we had but *a ſigne, the Jews require a ſigne, and the Greeks ſeeke wiſdom*; but they have the *ſignes* of the times, the *Scepter is departed from Judah, miracles are wrought by Chriſt*, and they had alſo the *ſigne of Jonas*; Chriſt is buried in the womb of the earth three days, and roſe again, but they did not obſerve the *ſignes of the times*; many men will be found in that very caſe the Scribes and Phariſees were in, ſplitting upon this rock, *not minding and obſerving the ſignes of the times.*

Queſt. *How comes it about, or what hinders men that they cannot ſee the ſignes of the times?*

Anſw. Several things hinder men, and blind them, that they ſee not the ſignes of the times, though they be never ſo evident.

Firſt, *Their own intereſt being exceedingly advanced, and ſet up very high in their own hearts, and love to that above all other things whatſoever*: men will not ſee the *ſignes* of the times whenever they come forth, when their hearts are ſet upon their *Intereſt*, for whenſoever the *ſignes* of the times come forth, it's a hundred to one if they do not run croſs to that mans *Intereſt*, and if ſo be mens hearts are ſet upon their *intereſts*, then they will be blind, and not ſee the *ſignes* of the times. And indeed ſo it was with *Pharaoh*, there was a great *intereſt* that *Pharaoh*

had, there was an *intereſt of gain and profit*, there was a wonderful deal of advantage came to him and his Nation by the work of ſix hundred thouſand men, all in ſlavery, working in bricke, this his own *intereſt* blinds his eyes that he could not ſee the *ſignes* of that time, that he had then: and it was this very thing that kept this generation of men that they could not diſcern *the ſignes* of the times; what was it that made them not diſcern Chriſt to be the Meſſiah? O, there was their own *intereſt*, they had all the honour, and all the credit, eſteem and reputation, the people cry'd them up as the onely men, and now they ſaw if they ſhould own Jeſus Chriſt, their honour was gone, and their *Intereſt* would be loſt, and that blinds them, that they could not ſee *the ſignes of the Times:* there's nothing blinds a man ſo as *his intereſt* doth; if his heart be glued to his *intereſt*, and ſet upon it, I will have my *intereſt*, let light be never ſo clear, and ſignes be never ſo evident, a man that ſets up his *own intereſt*, he will never diſcern nor take notice of the *ſignes* of the times; If there be any thing that blinds men that they cannot ſee the *ſignes* of the times at this day, I am perſwaded this is one thing, *the intereſts of men*, of this ſort of men, and the other ſort of men, they have an *intereſt* that runs croſs to that which is held forth by the *ſignes* of the times, that ought to be done, if this be done (ſay they) our *intereſt* will down, this muſt down that I have ſo much ſet my heart upon; therefore they will not own *the ſignes of the times*, this blinds men that they cannot ſee the *ſignes* of the Times.

Secondly, *When they have Envy*; there's a ſecret envy in the hearts of men againſt this or the other

other perſon or, this or the other party; if ſo be things ſhould come forth, as they are held forth in the *ſignes of the times*, they ſee ſuch and ſuch men will be equall with them, or above them, and that they cannot bear; this was very evident in this generation of men the Scribes and Phariſees, they had a clear diſcerning that if ſo be they ſhould have come and owned things as they were held forth in the *ſignes of the Times*, and owned Jeſus Chriſt for the Meſſiah, the Lord Jeſus muſt be ſet up above them; they could not endure that the Lord Jeſus ſhould be ſet up above them, for they envyed him in their hearts, they had drunk in a prejudice againſt him, therefore could not endure that Chriſt ſhould come and ſit above them; and hence they could not ſee the *ſignes* of the times; and indeed this was a thing ſo viſible, that *Pilate*, a Heathen, could diſcern it; *he knew that for envy they had delivered him*, that what they did to Chriſt was from their envy more than their zeal; ſo, men diſcern if things go on as they are pointed at in the *ſignes* of the times, (they fear) thoſe they envy will come to be equal with them, and the like: if it were not for mens *intereſt*, and mens *envy*, one man at another, they could and would ſee more of the *ſignes of the Times*.

Thirdly, *When that there is a heart in men that is gone, that is back-ſlidden and departed from the work of God in the time, that is that that doth blind men that they cannot ſee the ſignes of the times*; and ſo indeed it was in this Generation, our Lord ſaith to them, that they were a wicked and an adulterous Generation, *a wicked and an adulterous Generation ſeek after a ſigne*, they were a generation of men that were gone from

the work of God, adulterated from the work of God; they were ſo backſlidden from it, that now they had no heart, they had no love to it; they had ſet their love upon others, and their hearts were not upon God, and upon his glory, and upon his cauſe, & inſtead of ſeeking *the ſignes of the times*, they ſeek after other *ſignes*, as it is with backſliding hearts, they will endeavour all they can to ſhift off all conviction; it's ſaid, *they came to Chriſt tempting him, and deſiring him to ſhew them a ſigne from heaven*; Wherein lay this Temptation? it lay as I conceive in this, in that they came in a ſecret and ſubtil deſigne, pretending they deſired much to be ſatisfied that he was the Meſſiah, and yet notwithſtanding they had a ſubtill deſigne to ſhift off all conviction; for indeed *the ſignes of the times* they were ſo manifeſt, they did ſtare ſo fully in the face of this Generation, and they did make their conſciences ſo bare and naked, that they were many times troubled with Throbs and Check's, O this is the Meſſiah, this is the Chriſt: ſo that now they come to ſtill their conſciences, in a ſubtill way they labour to ſhift off all conviction; they ſay, *Lord ſhew us a ſigne*, as if they ſhould ſay, Lord we would be willing to receive and own thee as the Meſſiah, but condeſcend ſo far to us as to ſhew us a ſigne; though they had experience time after time: Chriſt would not condeſcend to them in their flattering hypocriticall way; they would ſay, the Meſſiah is meeke and humble, we will ask a ſigne, if he will not give it us, he is proud, he is not the Chriſt; and this they thought would eaſe their conſciences; for they had ſtrong convictions, though they laboured to evade them; now Chriſt ſeeing they came in this hypo-

cri-

critical way, he anſwers them, *Can ye not ſee the ſignes of the times?* he caught them in their ſubtilty and hypocriſie, tempting of him, therefore he preſſes the more upon them, *Can ye not diſcern the ſignes of the times?* He takes the *ſignes* of the times, and makes them lie more cloſe upon their Conſciences: Chriſt would not yield to them to give them ſuch *a ſigne* as they would have, but puts them upon *the ſignes of the times* to conſider them; and if Chriſt ſhould have given them *a new particular ſigne*, they would not have believed it, if they would not be convinc't by *the ſignes of the times*: as it is in the Parable of *Abraham* and *Dives* and *Lazarus*, in the 15 of *Luke*, *They have Moſes and the Prophets* (ſaith he) *if they will not believe them, ſo neither will they believe if one ſhould go from the dead to them.* Chriſt goes down into the grave, and riſes again after three dayes, there they had *a new ſigne*, and yet they would not own this neither, but hire others to keepe off the knowledge of it from the world by telling of a lye. Now when light breakes in upon men, to require *a ſigne*, that is, another light than the *ſignes of the times*, it's hypocriſie, to ſhift off the light that men have; therefore Chriſt calls them *an hypocritical Generation*, whoſe hearts were not real to the work and cauſe of God; when God clearly appears among us in his works, and in ſundry *ſignes*, then for men to call for *other ſignes*, it's provoking: Chriſt doth give them a ſigne, *There ſhall be no ſigne given this evil and adulterous Generation, but the ſigne of the Prophet Jonas*; What *Signe* was that? he gives them *ſuch a Signe*, that they ſhould never ſee the *Signe*, till the work was over; they could conclude nothing

thing from it till it was too late; *As Jonas was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights in the belly of the earth*: they could gather nothing from this signe till Christ was dead and risen again, and then the work was over, and they had filled up the measure of their Iniquity; and so they could gather nothing from *this Signe*, till it was too late; therefore it's bad dallying with, and tempting of the Lord; Christ gives these persons *a Signe* for the hardening of them, *a Signe* in Judgement, *a Signe* that should not open their eyes till it was too late, therefore take heed of shifting off the *Signes of the times*; take heed against *clear Signes*, to shuffle off Gods work, saying, I must have *some other Signe*, or some *extraordinary Signe*: God will not be dallyed with in such things as these are.

The second Sermon.

MATTHEW 16. 3.

O ye Hypocrites, ye can discern the face of the skie, but can ye not discern the Signes of the Times?

SUrely it's good for us to know the times, the signes and seasons of Gods work, and this is that that is here held forth to us, and shall be the subject of my present discourse, namely, *The Signes of the Times.*

Quest. *What are the Signes of the Times?*

Answ. Truely it was not in my thoughts till very

very lately, that it had been a Queſtion among any of the Children of God, *Whether or no the work of the preſent time, were the work of Chriſts kingdom?* I did conceive it to be one great Article of our faith, that the work that God doth call his Children to at this day, (& he calls upon them from heaven to attend to) had been *the work of Chriſts viſible kingdom over the world*; but there is a notion among good and holy men, worthy Inſtruments of Chriſt, that we are not to expect ſuch a thing as *this fifth kingdom*, untill ſuch time as our dear Lord and Saviour Jeſus Chriſt ſhall come forth, and bring his kingdom with him; and indeed if ſo, I muſt confeſs for my own part, I am very much in the darke what ſhould be *the work of the preſent time*; and what the work is, that the Saints & people of God are called to, if the diſpenſations of God do not call to this, and if the word of God doth not lead them to this, if all doth not lead us to this, namely, *To look upon the work of Chriſts viſible kingdom in the world.* Satan that is indeed the grand Enemy of the kingdom of our Lord Jeſus, he doth labour (as you may have obſerved) might and main, ſo long as he could, wholly to obſcure the notion it ſelf of *a viſible kingdom*, and indeed, to hold the Saints and people of God, in ſuch a beliefe, as that there was no ſuch thing at all as *an outward kingdom*, but it was a phanſie and a dream of thoſe whoever they were that did expect it; and truely, it was none of the leaſt of the ſubtilties of the Serpent, in ſetting abroach thoſe principles of late years among profeſſors, that all things were to be taken *ſpiritually*; and ſo indeed make them to allegorize the whole Scripture, knowing that could he once bring them to this, he

ſhould

should thereby keep down *the kingdom*; which he did clearly fore-see was neer approaching, and would rise in the world: but when the Devil saw that his policy fail'd him here, and that indeed there was such a blessed light of *this visible kingdom* let forth into the world, that all those mists that he rais'd could not darken the light of it, why truely (as I have feared others do) he flies to this retreate as to another hole, out of which he might beate down the present work of the Generation, namely this, to perswade the hearts of the Children of God, and to make us all be of a beliefe, that there is no such thing that Saints should look for, or expect, or attend unto, *as a visible kingdom*, untill the day of Christs appearance; and truely if so be the Devil can but accomplish his end and designe here, if he can but bring us to the beliefe of such a thing as this, he doth know full well, that he shall as effectually oppose and strike dead the present work of the generation, as ever he could have done if he had held the people of God in the beliefe of the other thing, that there is no fifth kingdom ot all; for what are Saints called to, or can they do, unless it be onely to pray and to believe, which Saints of all ages and generations from the beginning of the world might do? I say, what in this age are they in an especial manner called to, in reference to Christs kingdom, if so be there be not such a thing till Christ appear? I desire to speake this soberly, because indeed I could not wave it,

I thought to have fallen directly upon *the signes of the Times*, and not have spoken any thing as to the thing it self; but truely all *Signes* will be of little use, if the thing it self be in doubt; therefore

I saw

I saw a necessity that some thing be spoken unto that. To clear therefore the conceptions of the people of God in this, and that we may go upon as clear ground as may be, let it be considered,

Asser. *That the kingdom of Christ, his visible kingdom, or that thing called the fifth Monarchy, it's twofold, or it doth consist of two parts, namely, the kingdom of the Stone, and the kingdom of the Mountain.*

The first of these I conceive to *be as the evening time of that kingdom*, to wit, all that time that is to be, before the rising of the morning-Star, the Sun of righteousnes, Jesus Christ; the last is *the morning-State of that kingdom*, that which succeeds the rising of the morning-Star and Sun of Righteousnes.

The first of these, it is (as I may so say) *the working kingdom of the Saints*, its that kingdom wherein Saints are by their Lord imployed to do some notable service against his coming; which is, *The breaking down the great Image, the bringing down all his enemies*, that when he comes, he may finde them his footstoole, for he is to sit at the Fathers right hand until all his Enemies be made his footstoole; therefore this *kingdom of the Stone* is the working kingdom, the kingdom wherein the Saints are imployed in a glorious work for Christ, to pluck down all, that Jesus Christ when he comes may have his Enemies his footstoole.

The other I call *the kingdom of glory*, wherein the Saints shall not so properly work, but receive; they shall in that kingdom, *the kingdom of the Mountain*, be glorified with Christ, and receive the reward of their works.

The first of these, its a kingdom *wherein plow-*

shares

ſhares are to be beaten into ſwords; & if we conſult the Prophets that ſpeake of this time, we ſhall finde the command is, *Beate your plowſhares into ſwords*, intimating, that in the time of this kingdom there ſhalbe wonderful uſe of ſwords, weapons of War.

But the Second, *the kingdom of the Mountain*, is a kingdom *wherein ſwords are to beaten into plowſhares*, noting the wonderful peace of that kingdom, that there ſhall be no need of, nor no uſe for ſwords in that *kingdom of the Mountain*.

This twofold ſtate of Chriſts kingdom, we have reſembled and ſet forth by a double Type, *Davids kingdom* was a Type of the firſt, *Solomons* of the ſecond; *Davids kingdom* was an eminent type of the *Kingdom of the Stone*, and therefore it roſe by the *hand of God alone*, in a wonderful way; a company of poor men come to him, and all the world is againſt him; and the work is low at firſt, it creeps up by little and little; and *David* puts down all his Enemys round about, as the *Midianites*, the *Moabites*, the *Ammonites*, the *Philiſtims* &c. and makes them all ſtoop to him at laſt: This was *the warring Kingdom*, a kingdom wherein there was blood. *Solomons kingdom*, was a type of *the kingdom of the Mountain*, wherein was peace. Therefore the 72 *Pſal.* wherein is deſcribed the glory of this kingdom, it's entitled *a Pſalm for Solomon*, ſo that *Solomons* kingdom was a type of the ſecond.

This *diſtinction* likewiſe is warranted, by that *diſtinction* that we finde in *Daniel* of his myſtical numbers, look into the laſt of *Daniel*, and you ſhall finde two ſorts of numbers, 1290 dayes, and 1335 dayes, *Dan.* 12. 12, 13. *And from the time that the daily ſacrifice ſhall be taken away*

way, and the Abomination that maketh desolate set up, there shall be 1290 *dayes: Blessed is he that waiteth, and cometh to the* 1335. *dayes.* The first number 1290 dayes, points us to that time where *the Kingdom of the Stone begins, as it is the Stone of Israel.* Observe that, for *Daniel* is now speaking of his own people, so it's the Stone of *Israel*, as *Jacob* calls it in his blessing of *Joseph*, there shall a blessed Stone rise among the Jews, now as its the Stone of *Israel*, so *the Kingdom of the Stone* among the Jews, begins at the end of the 1290 dayes: The second number, 1335 dayes, points at the time wherein *the kingdom of the Mountain begins*, when the Stone shall have broken all, and become a great Mountain filling the whole earth; This likewise *Daniel* holds forth in the 7 of *Daniel*, where he doth make a *manifest distinction*, puts a clear difference betwixt the time of the taking away of the Beast's or little Horn's Dominion, and the time of the end, *Wherein the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven is given to the Saints*, verse 26. First, there is the time wherein the Dominion *begins* to be taken away, then there's a day of *Consumption*, and then there comes *the end*, and a turning of all worldly Powers into the hands of the Saints, *The kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the most high*; But I say, there is a *beginning* of this work; where they take away his Dominion, there *begins the Kingdom of the Stone*; *When the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, comes*

into

into the hands of the Saints, there begins the kingdom of the Mountain. Now this truth I am ſpeaking of, or this twofold conſideration of the fifth kingdom, indeed it's a thing of ſo great concernment, that we cannot rightly apply the notion of the *fifth Monarchy* without the knowledge of it; it's not a phanſie or a dream, but truely I look upon it as being a main and a principal part of that faith once delivered to the Saints, as touching the *fifth kingdom*; and the rather I ſpeake of it, becauſe I finde divers good men writing of this *fifth Kingdom*, wholly paſs over the *Kingdom of the Stone*, and inſiſt wholly upon *the Kingdom of the Mountain*, as if the *Kingdom of the Stone* did not belong to the *fifth Monarchy*. Now that this *Kingdom of the ſtone*, is a part, and a principal part of the *fifth Monarchy*, is clear and Evident, from *Dan.* 2. 44. *And in the dayes of thoſe Kings ſhall the God of heaven ſet up a Kingdom, which ſhall never be deſtroyed; and the Kingdom ſhall not be left to other people, but it ſhall breake in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever. In the days of thoſe Kings ſhall the God of heaven ſet up a Kingdom.* What is this *Daniel* calls *a Kingdom* here, and the *God of heavens Kingdom*? its no other but the *little Stone*. *Daniel* had been Interpreting all the parts of the *great Image*, and coming to interpret *the Stone* (having not ſpoken of that yet) he calls it *a Kingdom*, and *a Kingdom of the God of heaven*,; therefore *the Stone* ſhall be a different kingdom from all the kingdoms of this world, for it's call'd *the Kingdom of the God of heaven*, in oppoſition to all the kingdoms of this world, of the *great Image* ſpoken of before: and

its

it's such a kingdom as shall *never be destroyed, nor left to other people, but shall breake in pieces and consume all the other Kingdoms.* Now what is that breaking piece, but *the stone?* Now this Stone, this kingdom, is called *a Kingdom that shall never be destroyed;* now what is that that shall never be destroyed by any enemy, but the *fifth Monarchy?* therefore the *kingdom of the stone* must of necessity be considered as the *fifth Monarchy*, or as one main piece of it: And though this *Stone* fundamentally is *Christ himself*, yet considered as *smiting* the *great Image*, it can be no other but *Christ Mystical*, Christ in his Members; and the *cutting out of this stone* cannot be meant, as some would have it, of *Christs first Coming*, for these Reasons.

First *Because the Kingdom of the stone it doth arise in the days of the ten Antichristian Kings; and in the days of these Kings shall the God of heaven set up a Kingdom.* What kings are these? these kings are not the *four Monarchy's*, for the kingdom of God was not set up in the time of those Monarchy's, but in the fourth and last onely; and here is spoken of kings in the plural number, *In the dayes of those Kings shall the God of heaven set up a Kingdom*: those kings therefore are the *ten Antichristian kings*, which are set forth by *ten Toes*, where the work begins, and the first stroak is struck; and are called the *ten Hornes* in another place, and in *Dan.* 7. those *ten Hornes* are interpreted *ten kings*, and in the time of those kings the Stone is cut out, they are the ten Antichristian kings; and if so, the Stone cannot be so early cut out, as the birth of Christ, for that was long before the ten Antichristian kings had being

or existence in the world, therefore the kingdom of the Stone must be cut out later.

Secondly, *Because Daniel doth not see the Stone to smite, until such time as he had a view and representation of the great Image in all the parts of it before him; he saw it all come forth and exist in its state, before the stone smites; therefore I conclude, that the cutting out of the stone was not until every part of it was come forth and was in being in the world.* But if so be we conceive the cutting out of the Stone to be as high as Christs coming; then was the Stone cut out long before the last part of the great Image (the Iron and the Clay) was in being; and if the Stone was cut out so long before, then did the stone lie still, and not do it's work for many hundred years (surely it should not lie still for so many hundred years, and not do the work it was ordained to) for the very first stroake the Stone strikes, is upon the feet of Iron and Clay; which it could not do before they were in being.

Thirdly, *Because Daniels smiting stone that he speakes of in the second Chapter, and Daniels Antient of days sitting, that he speakes of in the 7 Chapter, they must of necessity be one and the same, they are contemporary, for they do one and the same worke; the very work that is done by the one, is done by the other.* The Stone smites the Toes of the fourth Monarchy, and *Daniels* Antient of days sitting, casts down the Thrones, and Judges, and destroy's the fourth Beast, here's one and the same work, therefore they are one & the same time, the *Time of the cutting out* of the Stone, is the same with the *time of the sitting* of the Antient of of days. Now if they are the *same in time*, the stone

cannot

cannot be cut out so high as Christs first coming, for the antient of days sitting it's clear it's not till the *ending time* of the fourth Monarchy; then comes the Antient of days & sits in Judgement, and casts down & destroy's the Beast, and not before; therefore the cutting out of the stone cannot be the first time, but at the close of the fourth Monarchy. And seeing it is so, that the kingdom of the Stone is *a part of the fifth kingdom* or Monarchy, and also seeing that the cutting out of this Stone, it's not till *towards the latter end* of the fourth kingdom or Monarchy, then it doth follow, that this fifth kingdom or Monarchy doth begin as it's the kingdom of the Stone, at the latter end of the fourth Monarchy; and then of necessity it must have a beginning as it's the kingdom of the Stone, before Christs appearance.

Now if it can be made appear, that that, with which the fifth kingdom doth begin, *the work of the great Image, the overturning the Thrones of the Kings*, is to be performed by the Saints, as chief Instruments in the management of it, then, it follows of necessity there must be such a thing, *As the Civil and Military Power to be in the hand of the Saints, and that before the day of Christs appearance*, they must have this Power in their hands for the performance of that work; and if so, then *it's not evil for the Saints and people of God, to seeke for it, to pray for it, to plead for it*; for it's to come into their hands, for the doing of their work before the day of Christs appearance. Now that this work with which the fifth kingdom doth begin, *is a work to be performed by Saints, as the chief and principal Instruments in the doing of it*, is that that I would speake

somewhat to at present. That there is a wonderfull glorious blessed work to be done by the Saints in the world before the appearance of Jesus Christ. The

Reas. 1. First Reason to make this good, is, *Because the work of breaking the great Image, its done by the Stone cut out of the Mountain*; its not done by Mountains considered as Mountains, its not done by nations considered as nations, kingdoms considered as kingdoms, for then it would be done by the Mountain; but its done by a *Stone cut out of the Mountain*, by a people pickt by God himself out of the nations and kingdoms of this world, formed and united together by God himself, which shall fall upon the great Image, and breake it to pieces; it's these that do this work: and further, its *cut out without hands*, Dan. 2. 34. *Thou sawest till that a Stone was cut out without hands*: and again, if we look into *v.* 45. *For as much as thou sawest that the Stone was cut out of the Mountain without hands*; its *cut out without hands*, that is, without worldly Powers, it shall not be done by the power of this world but more Immediately by God; *without hands*, is, without the hands of men, I say, its done by a Power cut out of the Mountain, therefore not by the Mountain.

Quest. *How doth it appear that they shall be Saints? may not God take a people out of the Mountain, and they not Saints?*

Answ. I answer, its clear, they shall for the chiefe, principal and leading instruments be Saints, and that upon this account, *that they are called a stone*: Why are they called *the stone*? but indeed in relation to the Lord Jesus Christ king of Saints, whose name and title this is, who is called *a stone*;

they

they are partakers of the name of Christ, to shew that they shall also partake of his nature; they shall have the Image of Christ upon them, therefore the name of Christ is given to them. If the work were to be done by the kingdoms of this world, by nations as nations, what agreement were there between Christ and them? what agreement is there between Christ and a company of poor Ignorant ungodly men? But there is a great agreement between those that shall do this work and Christ, for therefore they have the name of Christ given to them; and seeing it is so, it shall not be done by the bodies of nations as nations, but by a people *cut out of the Mountain*, out of the nations, by God himself, for the carrying on of this work.

Secondly, *Its clear from Daniels vision that we have in the 7 Chapter, whence we may form this argument; Those very people that the little Horne doth war against, and prevaile against, and doth weare out all the time of his Dominion, those very people are they that at the ending time of his Dominion shall take his kingdom and Dominion from him: but the first are Saints, therefore the last:* To make both good, look the 21 & 22 verse of the 7 of *Daniel. I beheld, and the same Horne made war with the Saints, and prevailed against them untill the Antient of dayes came, and Judgement was given to the Saints of the most high, and the time came that the Saints possessed the kingdom.* And again, look into the 25, 26, & 27 vers. *And he shall speake great words against the most high, and shall weare out the Saints of the most high, and think to change times and Laws, and* *Reas. 2.*

they shall be given into his hand, untill a time and times, and the dividing of time. But the Judgement shall sit, and they shall take away his Dominion, to consume and to destroy it unto the end. And the kingdom and Dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most high, whose kingdom is an Everlasting kingdom, and all Dominions shall serve and obey him. So that observe, the very people that the little Horne warr's against in the day of his raign, that very people at the ending of his Dominion, shall take his Dominion from him, but they are Saints; I say, Saints must be considered under that notion, in taking the kingdom and Dominion of the little Horne, as they are considered in the little Hornes war against them; why, if we consider that, in the time of the little Hornes war against them, he doth not war against them as they are Nations but against Saints as Saints, therefore when the ending time of his Dominion comes, Saints as Saints, (not Saints as the body of Nations, for there was never yet a Nation made up of Saints, but Saints as Saints) culi'd out, shall execute the vengeance of God upon this little Horne, that hath warr'd against them, and troden them underfoot so long.

Thirdly, *That generation of men shall destroy the kingdom of the Beast in the time when his kingdom is to be destroyed, that did bear witness against the Beast for Christ, all the time his kingdom stood*: this is grounded upon the clear truth of the 11 Chapter of the *Revelation*, which tells us that the witnesses for 1260 dayes prophesied, in the end of this time they are kill'd by the Beast, they

Reas. 3.

rise

riſe up again, and riſing up, they knock the Beaſt down, for Immediately thereupon *the tenth part of the City fell, and there was a great earthquake, and there were ſlaine of men ſeven thouſand, and great fear fell upon all the reſt, and they gave glory to the God of heaven.* This is done by the riſing witneſſes, therefore that generation of men that have born Teſtimony againſt the Beaſt, in the time of the Beaſt's kingdom, that generation of men when his time runs out, ſhall give the deadly ſtroak to the Beaſt and his kingdom; but that generation of men that have born their witneſs, hath not been of the world, it hath not been the Nations of the earth, for *all the world*, ſaith *John*, *wondered after the Beaſt, and all the Hornes, and that with one minde, and with one conſent, give up their power and kingdom to the Beaſt*; and therefore not the powers of the world, but they that have born witneſs againſt the Beaſt, all the time of his kingdom, and they are the poor deſpiſed handfull of Saints that have been in the world, that have born their teſtimony againſt the Beaſt, and therefore they are thoſe, who at the expiring time ſhall come forth and give the deadly Blow to the Beaſt.

Fourthly, *The Angel that enlightens the earth with the glory of the truth of the Lord, that is, that Angel or Inſtrument that ſhall ruine Babylon*, Revel. 18. 1. *And after theſe things, I ſaw another Angel come down from heaven, having great power, & the earth was enlightened with his glory.* The Angel that enlightens the earth with the glory of God, carries on the work againſt *Babylon*: but the earth hath not been enlightened with the glory of God by the generation of the world, but the world hath been enlight- Reaſ. 4.

ned by the generation of the faithfull that God hath revealed his truth to, they have been the light enlightening the world with the glory of Gods truth; and this Angel that enlighteneth the earth with the glory of God, he gives the deadly blow unto the Beast; there where light comes forth, God will carry on the work by those hands.

Reas. 5. Fifthly, *Those which have had a Bloody Cup fill'd to them by the Beast all the time of his kingdom, those shall give forth a bloody Cup double to the Beast when his kingdom doth expire*; that is grounded upon *Revel.* 18. 6. *Reward her even as she rewarded you, and double unto her double, according to her works; in the Cup which she hath filled, fill to her double.* Whence I reason thus: the Generation of men that have had the bloody Cup fill'd to them by the Beast all the time of his kingdom, they shall fill the bloody Cup to the Beast in the ending time of his kingdom for, *reward her as she hath rewarded you, and give her blood to drinke, give her double according to her works*: But they that have had blood from the Beast all time of his kingdom, have not been the Nations of the earth as Nations, for the Beast sits upon the Nations, *the waters upon which the whore sits, are Nations and Peoples, and Multitudes, and Tongues.* The Beast is strengthened by the Nations that oppose the Saints, and trexd underfoot the holy City; but they have been the Saints that have had the bloody Cup from the Beast, *The Horne made war with the Saints, I saw the woman drunke with the blood of the Saints, and with the blood of the Martyrs of Jesus*: Now they that have had the bloody Cup, shall give the bloody Cup, they that have been

been thus dealt with by the Beast, shall thus deale with the Beast; they are the Saints, and therefore the glorious work is carryed on against the Beast, (it shall be done) by Saints, as the leading Instruments. I shall speake yet a little more to this, because many begin now to think, that this work must be carryed on thus and thus, by States and Kingdoms.

Sixthly, Another argument to prove this, is, *Reas.* 6. *The work of God against Rome, shall be so managed, as there may be singing of Hallelujah's in the Churches for the carrying of it on:* this is clear from *Rev.* 19. 1. *After these things,* (that is, after the ruine of *Rome*, spoken of in the foregoing Chapter) *I heard a great voice of much people in heaven, saying, Hallelujah, Salvation, and glory, and honour, and power unto the Lord our God:* here's singing of Hallelujah's upon the destruction of the Beast; but now if this should be done onely by the clattering of a company of Nations, falling upon the Beast and ruining him, what singing of Hallelujah's would there be in the Churches for this? what would there be more in this, than in the work of *Cyrus* destroying of *Babylon*, or in *Alexanders* destroying the *Medes* and *Persians* Monarchy? or in the *Romans* destroying the *Grecian* Monarchy? for that was a part of Gods decree as well as this; what should the people therefore now sing Hallelujah's for, more than in those times? But because of the difference of the Instruments; things now being done in a more holy sanctified way, to a more pure end; and there shall be more of the Image of God appear upon those that shall do this work now, & therefore they shall sing Hallelujah's; otherwise, the worke did not go beyond

beyond the work that had been done before.

Reas. 7. Seventhly, *The Ruine of Rome, or of the Beast, it shall be so carryed on, that this work shall be a shadow of the glorious kingdom of Christ, of the kingdom of the Mountain.* The kingdom of the Stone, when it comes to smite *Rome*, then shall be in it a resemblance (as it were) of the raign of Christ, and the glory of the kingdom of the Mountain, therefore it's said in the sixth verse, *And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of mighty thundering saying, Hallelujah: for the Lord God Omnipotent raigneth.* There shall be so much of the Majesty of God, of the power of God, of the purity of God, and so much of the Image of God upon his Children, when that work is done, as that they shall now say, *the Lord God Omnipotent raigneth*; it could not be said, *Hallelujah, the Lord God Omnipotent raigneth*, if the work were done by a company of carnal Nations; and yet this is before the end, before Christs coming: for after this appearance, we have the Bride making her self ready, and the kings of the earth come together to destroy the Bride preparing for her husband, and then you have Christ coming forth in his fury, destroying his Enemies, and rescuing his Bride: But before that day, there shall be such a glorious appearance in the world, and such power in the hands of the people of God, that it shall be said when men look upon it, *the Lord God Omnipotent raigneth*, the Lord Jesus Christ who is king of the world, and king of Saints, raigneth; therefore it shall be done by Saints as leading Instruments.

Reas. 8. Eightly, *Look through the old and new Testament*

ment, where-ever we have a description of the persons that shall do the glorious work of God at the last day, and you shall ever finde them described and characterized as Saints. I shall give you but two or three places; one is, *Zach. 9.13. When I have bent Judah for me, filled the Bow with Ephraim, and raised up thy Sons, O Zion, against thy Sons, O Greece, and made thee as the sword of a mighty man:* marke! *Raised up thy Sons, O Zion, against thy Sons, O Greece;* who are they that are raised up against the Sons of *Greece*, that is, against the *Turkish* power, as I shewed you formerly? they are the Sons of *Zion*, *I will raise up thy Sons, O Zion*; whereas there was in all the foregoing Monarchy's, one earthly Power raised up against another: when it comes to the very last time, God raises up another manner of Power, *I will raise up thy Sons, O Zion, against thy Sons, O Greece.* So if you look into *Obadiah* 8 & 21 verses; *And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the House of Esau, for the Lord hath spoken it. And Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lords; Saviours shall go up on Mount Zion*; who shall they be? *the House of Jacob, and the House of Joseph* shall burn up the Mount of *Esau*, they shall Judge the House of *Esau*, and then shall the kingdom be the Lords; the universal kingdom of the Lord is not yet come in; but here comes in the kingdom of the Stone, *the House of Jacob shall be a fire, and the House of Joseph a*

flame

flame, they shall burn up all the works of the world; and *Saviours shall come up upon Mount Zion, and judge the Mount of Esau*: When all his Enemies are brought down and become his footstoole, then shall he come forth and take the kingdom, and the kingdom shall be the Lords; *Sit thou at my right hand, untill I make thine Enemies thy footstoole*, then the Lord shall send the rod of thy strength out of *Zion*, *rule thou in the midst of thine Enemies*, there's the coming forth of Christ, when his Enemies by his Saints are made his footstoole. So likewise if you look into *Micah* 4. 11 12. *Now also many nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion*; This gathering of the Nations is not after Christs coming, but before: and what then? *Arise and Thresh, O daughter of Zion: for I will make thine Horn Iron, and I will make thy Hooves brass, and thou shalt beate in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.* Who shall arise and thresh? arise and thresh O daughter of *Zion*; she shall have Horns of Iron and Hooves of brass, to beate all the Enemies of Christ into very chaffe and dust; as it's said the great Image was ground to powder; why, it's *Zion*, the poor despised daughter of *Zion*, she that they stood looking upon and said, *Let her be defiled, let our eyes look upon Zion*, they stood jeering at *Zion*, and saith God *Zion*, I will make thee a trouble and a torment to them all; come up *Zion*, and I will make thy Horns Iron, and thy Hooves brass, and thou shalt breake all Nations to pieces that now stand looking upon thee. And in

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another place the Lord tells us, *Jacob is his Battle-Axe, and weapons of War*; so saith God, *Jer.* 51. 20. *For with thee will I breake in pieces the Nations, and with thee will I destroy kingdoms.* When he comes to work his great work in the world, his faithfull Children shall be his weapons to bring it to pass. Come to the new Testament, and we shall see who God will make his Instruments to carry on his work against the Beast, *Rev.* 15. 2. *And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the Beast, and over his Image, and over his marke, and over the number of his name, stand on the sea of glass, having the Harps of God.* And in the 6 vers. *And the seven Angels came out of the Temple, having the seven last plagues, clothed in pure and white linnen, and having their Brests girded with golden girdles.* They shall be pretious Instruments, they shall have much purity and Holiness, and much of the Image of God upon them, and much of the beauty and riches of Christ in them, that shall do this work; so, if we look into *Rev.* 14. where, after the Beasts time is run out. (in the 13. Chapter, we have the Beast triumphing, and the Beasts time running out in 42 months, now after this) we have another kinde of persons, another part coming upon the stage. *Rev.* 14. 1, 2, 3, 4, & 5. *And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred fourty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harpes.*

harpes. And they sung as it were a new song before the Throne, and before the four Beasts, and the Elders; and no man could learn that song, but the hundred and fourty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the Throne of God. What a generation of men come up upon the Stage when the Beasts 42 months are run out, for that had been spoken to in the foregoing Chapter; when that time is run out, up comes the Lamb with his company, and they are a company not like to the world, for, they have *their Fathers name written in their foreheads*, there's holiness in their foreheads; they are a party in *whose mouth there is no guile*, they do not act in subtill politick wayes, as men do and have done. So that, I say, Consider those that shall carry on this work, where-ever we have them spoken of, in the old and new Testament, they are still set forth as Saints, for the principals and leaders in this work. I have been somewhat large in this; for if we cannot finde a kingdom till Christ come, all the signes will be nothing, therefore I have spoken the more to this; but it may be objected:

Object. *That it's the ten Horns that hate the whore: if you look into* Rev. 17. 16. *the ten Horns are said to do it.*

Answ. To that I answer, *We must so interpret this, as not to set it against the generall current of Scripture.* Now whereas the ten Horns are

said

ſaid *to hate the whore, and make her deſolate, & burn her with fire*; the meaning is this, that the ten Horns as being conquered to the Lamb, and the power of them being gotten into the power of the Lamb, ſo ſhall the Horns be turned againſt the whore; and indeed, this well agrees to the ſcope of the place, for it's ſaid in the 14 verſe, *Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them.* There was war betwixt the Lamb and ſome of the Horns, (for we are not here to underſtand all the ten Horns,) and in this war, the Lamb becomes the victor; and then the Horns which before did fight for the Beaſt, and ſupport the Beaſt, (when the power of the Horns comes into the hands of the Lamb) they turn againſt the Beaſt; and indeed ſeeing it's done by the Horns as conquered to the Lamb, it's clear that in that day, ſuch of the Horns as ſhall do it, ſhall be ruled by the Lamb; and if ſo, why then there ſhall be ſuch a thing as the kingdom of Chriſt, even in the Horns, when this is done: And truely, we cannot ſee at preſent that yet this kingdom is in the Horns, that yet the Horns are conquered to the Lamb, ſo that the Lamb raignes in the Horns; the kingdom of the Lamb is a kingdom of Righteouſneſs, a kingdom wherein there ſhall be no injuſtice, oppreſſion, and the like; we cannot ſee that there is yet ſuch a thing among the Horns; and though it is not yet, yet when he comes to take the kingdom he will make the Horns other manner of Horns; and when he comes to do it, he will do it ſpeedily.

Object. But Chriſts kingdom is not of this world, and therefore it cannot be expected any ſuch thing ſhould be as the beginning of the kingdom of Chriſt, till the coming of our Lord Jeſus Chriſt himſelf.

Anſ.

Answ. It's worthy our Consideration, *Who the person was, to whom that was spoken, and the occasion those words were spoken by Christ*: The person to whom the words were spoken, was *Pilate* the Roman Govenour; The occasion was, when he was accused before *Pilate*, as an Enemy to *Cæsar*, as one that would have tooke *Cæsar's* kingdom from him; Jesus Christ answers upon it, *My kingdom is not of this world*, that is, of this Monarchy, for the whole world at that time was under the Roman Monarchy, *There went forth a decree from Cæsar, that all the world should be taxed*; for so indeed, the whole world, and Monarchy, are tearms Equivalent; so that, *My kingdom is not of this world*, that is, it's not of this Monarchy: It was a very good answer to that that was objected against him: *Cæsar* fears I will take the kingdom from him, no saith Christ, my kingdom is not of this world, it's not to be in this Monarchy; I have a kingdom, but it's not yet, I will not take *Cæsars* Crown off his head: I shall have a kingdom hereafter, but *Cæsar* needs not fear me now; this comes in about *Pilats* querying with him about his being a king. There is such a thing therefore, yet before the coming of Christ, as the setting up the kingdom of Christ in the world, as the same shall be *the Kingdom of the Stone, breaking in pieces and destroying all other Kingdoms*. And having thus spoken unto this, I shall now come to speake of the signes of the Times, the signes that this kingdom is nigh at hand, that Jesus Christ is neer to his work, seeing there is such a work to be done in the latter end of the fourth Monarchy, whether or no is this worke neer at hand, or is it far off and remote?

I shall

I ſhall not ſpeake any thing at all as to the Computation of the time from the numbers left us in Scripture, though much may be learned from them, for doubtleſs the Lord hath not left us numbers to the end there ſhould be no uſe at all made of them, for there's nothing in the word of God but it's of ſome uſe; but that I ſhall not ſpeake to, but proceed to ſhew you ſome of the ſignes of the Times.

First, One Signe, that is a clear ſigne and evidence of the time, that this kingdom of the Lord Jeſus Chriſt, as it's the kingdom of the Stone, is neer at hand, is this, *The wonderful breaking forth of light as to this work*; it's very obſervable, that when the work of God is to be carryed on againſt the Beaſt, there doth forerun the work a glorious light; ſo, if you looke into *Rev.* 14. 6, & 7. verſes, we have *an Angel flying in the midſt of Heaven, having the Everlaſting Goſpel to preach unto them that dwell on the earth, and to every Nation and Kindred and Tongue, and People, ſaying with a lond voice, Fear God, and give glory to him, for the hour of his Judgment is come*; and what then? why in the next verſe there follows *another Angel, ſaying, Babylon is fallen is fallen*; an Angel goes forth and enlightens the earth, preaches and declares it in the world, that now the hour of Gods Judgement is come, the hour is come, ſaith he, and preſently another Angel cries out, *Babylon is* fallen, is fallen; the work of God comes on preſently after the revealing of light; *Rev.* 18. 1, 2. *The earth was enlightened with his glory*; and then preſently verſe 6. *Reward her even as ſhe rewarded you, and double unto her double, according to her works;* *Signe.* 1.

workes; in the cup which she hath filled, fill to her double: and in the 8ver. *Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire.* Observe first, here's an Angel comes and enlightens the earth with the glory of God, the earth that was before in darkness, and thought nothing of the ruine of *Rome*, and judging the Beast; the Lord lets in wonderfull light into the world, and then presently comes forth the work it self, the Lord doth appear judging of the Beast; Likewise, if you look to the finall blow given to the Beast, *Rev.* 19. you will see that it followes after light that doth forerun it, 17 and 18 verses, *And I saw an Angel standing in the Sun, and he cryed with a loud voice, saying to all the fowles that fly in the midst of heaven, Come, and gather your selves together to the supper of the great God, that ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of Horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* Here's the last overthrow, the deadly blow the Lord gives the Beast; and there foreruns it a wonderfull light, an Angel *stands in the Sun*, that is, in wonderfull clear light; he stands holding forth and declaring the coming of that terrible day; and presently upon that light, the work comes on. I say, this is a signe of the time, that the work is at hand. *The great discovery of light as to the work* the Lord brings forth.

And the Reasons why God will send forth light before his work, are;

1. First, *Because he would not lead his Children to his work blindfold, but by light.* Antichrists followers

followers, they follow in the dark, in the mist of Implicite faith; but the Lambs followers, they are led by light. Practice without principle, hath ever been the way of the Beast; but principle as the rule of practice, is Christs Method.

Secondly, *Because a Saint, though the thing he do be good, and the will of God, yet can never have comfort in doing it, if it be not done from light.* My Comfort lies in this, that I know I follow the Lord; and this bore up *Paul*, when Brethren Censured him, and others accounted him a mad Man. Now observe, when God let's forth a light, it's in order to a work; thus, when God began with the Papacy, to overturn their grosse Idolatries, God by *Luther* and some few others brings forth light to discover these, and upon that discovery, they fall. So afterwards, when God went to judge the Prelacy here in *England*, first he briggs forth light, and discovers them to be a piece of the Beast, and of the mystery of Iniquity; and presently upon the coming forth of that light, they fall: when God sends light, he will bring forth the work suddenly.

Object. We have had light of this a great while, and pleaded for the kingdom of Christ; and therefore this cannot be a signe.

Answ. To that I answer; We must consider *there is a difference between the breaking forth of light, as it is the light of some particular persons, and as its the light in a more generall way among many; then is the worke coming forth. John Hus*, and *Jerome* of *Prague* hold forth *Luthers* light, before *Luther*; and while it was but in the breasts of some few persons, it did no great matter against the Beasts kingdom: but

when it came to be generall in the world, then the blow came, the kingdom of the Beast was destroyed by that light, so much of it, as that light serv'd to destroy. Whilst that light that opposed the Antichristian Prelacy, was lodged up onely in some few breasts it produced little, save onely a witness against them; but when it began to be general, it tossed them out of their seats. So I may say concerning this light, the light of the Kingdom of Christ, it hath been in some few breasts a great while, but it never began to be so generall, untill now, that it's run among the Churches; Indeed never was there a Principle that did run so much among the Churches of Christ, as this hath done within these twelve months; since some Eminent servants of Christ have been shut up, and thrust into holes, this light hath been encreased and embraced among the Saints, so as never any light encreas't more in such a little time, than this hath done; and when light begins to be so generall, it's an argument now the work draws on, it begins to be hot, as we say: and indeed the light grows so generall, that the persecuting adversary who not long ago would not acknowledge any kingdom at all but the spirituall, yet now they acknowledge such a thing as the fifth Monarchy in the world, though they would set it far off, that it might not hurt them, and are driven to confess, that, that very principle, for which Saints suffer at this day, is in the substance of it a truth. Light is coming forth apace and blessed be the Lord that hath been so mercifull to his people at this day, that the proud Adversaries of the truth and cause of God, shall one day be judged out of their own mouths, they themselves know that there is such a kingdom, they

have

have gotten ſome light into it, and they ſhall one day be judged out of their own mouthes.

Secondly, another ſign of this time that the work of God, of Chriſts kingdom is neer upon us, is this, *Signe 2.* *Sions Children favouring of her ſtones and duſt*; the ground of this we have in *Pſal* 102. 13. *Thou ſhalt ariſe and have mercy upon Sion: for the time to favour her, yea the ſet time is come.* That this Pſalm looks to Chriſts outward kingdom, the 15 18 & 22 verſes Evidence. But what ſigne is there of it, that the ſet time is come? why in the 14 verſe *When the Saints of God take pleaſure in the ſtones of Sion, and begin to favour the duſt thereof, then the ſet time of building of Sion is come.*

Queſt. What are we to underſtand by Stones and Duſt?

Anſw. Stones and duſt are the beginnings of a Building; the firſt thing a man doth that will build a houſe, is to gather duſt and ſtones and morter: the meaning is this, as if the Lord ſhould ſay, When you ſhall ſee ſome ſuch thing viſible in the world, as that there ſeems to be a preparation and proviſion for the beginning of this glorious work of my kingdom and when you ſee the hearts of my people wonderfully taken with theſe preparations and beginnings, and raiſed up to a very high expectation, then know *that the ſet time to favour Sion is come*: and truely when was there ever in the world, if not at this day, ſomething that did look as a preparation and proviſion for this glorious work of the kingdom of Jeſus Chriſt, gathering ſtones and duſt together, cutting off the heads of Princes, and pulling down Thrones? now the Children of *Sion* take pleaſure

in the ſtones, and they favour the duſt of it.

Signe 3. Thirdly. A third ſigne of the time, that this work is approching upon us, is, *the great reproach that is upon the Remnant that expect this work.* When *Iſrael* of old came out of *Babylon*, they had a double work; they had a ſpiritual work, and a Civil work; the work of the Temple, and the work of the City *Jeruſalem*: and thoſe who expected the carrying on the Civil work of building the City *Jeruſalem*, and the walls thereof, they were made a wonderfull reproach; *Nehem.* 1.3. *And they ſaid unto me, The Remnant that are left of the Captivity there in the Province, are in great affliction and reproach; the wall of Jeruſalem alſo is broken down, and the gates thereof are burnt with fire.* Mark! the Remnant are in great affliction; what Remnant? why, the Remnant that are left of the Captivity, the Remnant that did expect the City *Jeruſalem* ſhould be built, they are become a reproach; the work of building of the wall of *Jeruſalem* is delayed, till the Remnant do become a reproach: the people of God had their Temple done, they were ſet upon building their City, for they were told by their Prophets, that they ſhould build their Temple and their City too; and now the people cry unto them, and laught at them, Where is your City? where is your Common-wealth that you talk of? you would have the City built, and you would have a Common-wealth ſet up, and a kingdom, but where is it? never ſuch reproach comes upon waiters, as when the work is ready to peepe forth: then, at that time when they were ſo reproached, was the work ready to come forth; then *Nehemiah* is brought on his knees, and

ſpreads

ſpreads the thing before the Lord, in the fourth verſe; and the Commiſſion of building the wall of *Jeruſalem* was given forth thereupon, even that very year.

Babylon literall, was a type of the kingdom of *Babylon* myſticall; their *Babylon* was a type of our *Babylon*: and as it was then, ſo it is now; upon the coming out of *Babylon* we have a double work, a work of the Temple, and a work of the City; the Temple-work is finiſhed, and that is ſuffered to ſtand; but now the Saints look for their Civil work, for their Common-wealth, and that is become a reproach; for is not this the reproach at this day, Theſe are the fifth Monarchy-men, and where is now your fifth kingdom, your fifth Monarchy? never was that grown to ſuch a reproach this ten years; how have they been reproached even by ſome who are now compelled to acknowledge a truth in the principle? Now obſerve, when the work was reproached, then the work went on; and as that was the time then for the carrying on of the work; why ſo now, the work being reproached with us alſo its a ſigne that this is the time for the carrying on of the work now: And truely its worthy our obſervation, how, after this work was come to be a reproach, it went on in a wonderfull way, the work of *Jeruſalem*; *Nehem.6.16. So the wall was finiſhed, in the 25 day of the month Elul, in 52 dayes.* In 52 dayes! what a wonderfull thing is it, that the wall of ſuch a City as *Jeruſalem* was, ſhould be built in 52 dayes, and that by ſo few hands? And this little handfull were many of them forc't to take their ſwords in their hands. The Temple was a building a great while & they needed no ſwords to

that work; but now they come to their City-work, they have their ſwords in their hands to defend themſelves, becauſe there were many Enemies of that work; and yet notwithſtanding all their Enemies, and all the oppoſition, it was done as it were by a miracle in 52 dayes. So the work of the kingdom it ſhall come on apace, ſuddenly, in one hour ſhall this work come on; in 52 dayes was *Jeruſalem* walled notwithſtanding all the reproach which Immediately before was caſt upon them.

Signe 4. Fourthly, A fourth ſigne is, *The preſent doubting that is in many godly ſpirits about this work, as being neer*; its a clear ſigne that the work is at hand: Two or three years ſince, ſome expreſs'd a great deale of faith about this work, they preach't it up, we ſhall go on wonderfully, we ſhall go on to *Rome*, we ſhall pull down Tythes, *&c.* But now their ſpirits are ſunke, and they ſay, its not yet time; this is ſo far from a diſcouragement, as that its a great ſigne that the work is neer; for this is a clear Rule, that whenever Chriſt brings forth a work in the world, he will bring it forth ſo, as that he ſhall not finde faith on Earth; hence you have it *Luke* 12.8. *Nevertheleſs, when the Son of man cometh, ſhall he finde faith on Earth?* It hath been the uſual way of God, even to ſtrike dead the faith of his Children when the work is at the birth, ſo *Exod.* 5. 20, 21. after the death upon the work there, and their burdens are doubled, *they meet Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh, and they ſaid unto them The Lord look upon you, and judge, becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his*

ſervants

servants, to put a sword in their hands to slay us. Observe, the People that just before believed, and said, O the work is come, and the day of our deliverance is at hand, in the end of the former Chapter the text saith, *The people believed when they heard that the Lord had visited the Children of Israel and that he had looked upon their affliction, and they bowed their heads and worshipped.* Though they believed in the former Chapter that their deliverance was now at hand, yet they doubt in this Chapter; as soon as ever the death comes upon the work, they murmur and doubt of it, and blame *Moses* and *Aaron*, telling them they had *made their savour to be abhorred in the eyes of Pharaoh, and of his servants, to put a sword in their hands to slay us.* So it was with *David*, when the work of his kingdom first came forth, when he first set out against *Saul*, he had a great deale of confidence at first 1 *Sam.* 22. 22. *David saith to Abiathar, Abide thou with me, fear not: for he that seeks my life seeketh thy life; but with me thou shalt be in safety.* But observe, after this *David* lost his confidence, and came to doubt of the going on of this work of his kingdom, in the 27 Chapter the first verse, *I shall now perish one day by the hand of Saul;* he speaks quite contrary to what he said before, yet now the work is neer, the kingdom is ready to rise: So when the Children of *Israel* were to come out of *Babylon*, and a death came upon the work, they cryed out, *The time is not come, the time is not come that the Lords house should be built;* here they doubt as to the time, their faith was down; yet then was the time at hand, and the work was carryed on in the second year of *Dari-*

us.

us. So likewise, look to Christ himself when he was here, the Disciples a little before his death, they could say to him, *Thou art Christ the Son of the Living God*, they had much of faith at first, but when Christ is in the grave they lose their faith; *We trusted that it was he that should have redeemed Israel*; their faith was gone, and yet their Redemption was nearer than ever it was, and Christs Resurrection at hand; so that while they were Questioning and doubting, the time of Christs rising approaches: So abundance of good men, that formerly have kept to *All-hallow's* meeting, and *Black-fryers*-meeting, they have now of late with-drawn, and cry, *the time is not come, the time is not come*, for the carrying on of the work of Christs kingdom: but this is so far from making us believe *the time is not come*, that it's a signe to us, that *the time is at hand*, when doubting comes after the Spirit of faith, for so it hath been with the work of the Lord in all his Dispensations.

Here follow Six other Signes as they were found in his Notes.

Signe 5. Fifthly, A fifth signe, is, *The wonderful spirit of prayer that is upon Gods People*; when the decree of release from *Babylon* was ready to issue forth, God puts a wonderfull spirit of prayer upon *Daniel*, Chapter the 9: *At the beginning of thy supplications the Commandment came forth, and I am come to shew thee:* So *Nehemiah* had a great spirit of prayer given to him, when the time came that the City *Jerusalem* should be built: And God hath promised Immediately before he builds

builds *Jerusalem*, to give such a spirit of prayer; *Isa.*62. 1,6,& 7 vers. *For Zions sake will I not hold my peace, and for Jerusalems sake I will not rest, untill the righteousnes thereof go forth as brightnes, and the salvation thereof as a lamp that burneth. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the Lord, keepe not silence, & give him no rest, till he establish, and till he make Jerusalem a praise in the earth.* Now, when an extraordinary spirit of prayer goes forth, its a clear evidence, the work is at hand.

What a spirit of prayer was there up in the Bishops times? and what was the effect of it? it brought their Ruine: Afterwards, when Presbytery was like to tread us down, as did the Bishops their predecessors, a great spirit of prayer was in many; by this they are ruined: And truely I think I may say, there was never a greater spirit of prayer up, than is at this day. And to encourage you the more to it, I shall here put in two things.

First, Consider, That God gives his Children a larger Commission (if I may so speake) when they are to pray against *Babylon*, than at other times. *Isa.* 45. 11. *Thus saith the Lord, the Holy one of Israel, and his maker, Ask me of things to come concerning my sons, and concerning the worke of my hands command ye me.*

Secondly, That God will be more quicke in answering; *Isa.* 65. 24. *And it shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear.*

Sixthly, A sixt signe, is, *The Helpless condition Gods people at present are in*: Before God makes *Signe 6.*

his

his Arm bare in saving, he brings his Children into that straight, that they can see strength nowere else, but in him: hence, those that pray for *Zions* Restauration, *Psal.* 102. pray as destitute ones; and when they are destitute, God answers them: Never untill this day (since some appearings of this work have been) have Gods people prayed as destitute ones: We had a Parliament, an Army, a General that went along with us till of late, but now Gods people are wholly destitute: and indeed, that they are brought into this condition is a mercy, and an evidence the work is neer, which we might conclude to be farther off, were it not thus. A notable place we have, *Deu.* 32.36. *The Lord shall judge his people, and repent himself for his servants; when he seeth that their Power is gone, and there is none shut up or left.* And indeed, this hath ever been Gods way: *Abraham* cannot have his Mercy, till he is in so destitute a condition, as that to an eye of Reason he is without hope. *David* before the kingdom falls into his hands must be so destitute, as that he is forced to fly the Land. The helpless condition of Gods people is a clear signe the work is at hand.

Signe 7. Seventhly, A seventh signe is, *The Multiplication of the oppressed people*; who are the oppressed people, in a more especial manner at this day, but those that appear for this truth? who are shut up in Prisons and Holes, but they? and yet notwithstanding what a multiplying of them is there under this oppression! Its *Stevens* observation concerning *Israel*, Act. 7.17. *That when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplyed in Egypt.* He makes the multiplication of the

the ſeed a ſigne of the Promiſe drawing nigh.

What a multiplication of this oppreſſed people, there is all the Nation over, ſince ſome have been in priſon, is well known to many; many Churches and Paſtors of Churches, who (not twelve months ſince) were averſe to this way, do now own it, preach it; I ſpeake what I know. Yea, I dare ſay, That if the preſent Powers of this Nation had ſate in counſel 12 months together, to contrive a way to ſpread the Notion of the fifth Monarchy, among the godly throughout this Nation, they could not have thought upon a better, than the caſting of ſome Eminent leading Saints into Priſon; for, there is nothing that men as men, do more affect, than to look into that thing for which others ſuffer; and ſpecially Saints (who it may be would never elſe have minded the notion) are very Inquiſitive into the thing, which they ſee Brethren ſuffer for, and hereby they attain light: thus God taketh the wiſe in their own Craftineſs.

It was ſaid in the Primitive times, *The blood of Martyrs, ſeed of Churches.* Did not Queene *Mary* by her cruelty, make thoſe who before were averſe to it, ready and willing to receive the Proteſtant Religion? Did not the Biſhops loſe themſelves this way; and by driving ſome few out of the Land, multiply the number of the oppreſſed people within it?

Saints ſuffering for truth, are the loudeſt and moſt powerfull Sermons of all others. See what *Paul* ſaith to this, *Phil.* 1. 12, 13. *But I would ye ſhould underſtand, Brethren, that the things which happened unto me, have fallen out rather to the furtherance of the Goſpel. So that my bonds in Chriſt are manifeſt in all the Palace, and in all other places.* Eighth-

Signe 8. Eighthly, The eighth Signe, is, *The Defection and Apostacy of Eminent leading men in the Churches, from their first light and Principles.* Christ makes it one signe of his second coming, the *Star's falling from Heaven*, Matth. 24.29. that is, Eminent men, (as Pastors and others in the Churches) falling; and saith Christ, *When you see this, known it is neer, even at the door.* VVhen you see Pastors and Officers of Churches, casting off the Churches, and running to Colledges; when you see men that have pleaded and Apologized for the power of Churches, in opposition to Lordliness over them; when you see these become Triers, and usurp Authority over all the Churches and people of Christ in the Common-wealth, know that it is neer, even at the door.

Signe 9. Ninthly, The ninth Signe, is, *The great dread that is upon the spirits of men (that are Enemies) of such a thing rising in the world, as a fifth Monarchy.* What a dread at the time of *Israels* coming out of *Egypt*, was upon the *Canaanites*? and this dread is at the end of the forty years: we do not read of such a dread at their first coming out; but when the work was just coming forth, of their taking possession of the promised Land, then the fear and dread fall's upon them. It's observable, that from the time that *David* was anointed king, a dread of him (though *Saul* had all the forts and strength of the Nation) was upon the spirit of *Saul*.

And what a dread is there upon the spirits of those that oppose the work (this kingdom) of Christ at this day? its visible enough, and dread already from the Lord, is fallen upon them.

Signe 10 Tenthly, A tenth Signe, is, *Gods wonderfull*

with-

withdrawing himself from such as oppose this truth and worke, in respect of those common graces and assistances he hath formerly afforded them in other work. How did God withdraw from *Saul*, so soon as ever *David* was anointed? Before he could deny himself, and refuse a kingdom; Afterwards, before another shall come into his Throne, he will slay innocent *David*, be it right or wrong, and all the Priests of God to boote. Before, though he had cause, and was stirr'd up to it, he will by no means persecute; afterwards, though he had no just cause (all things considered) he puts the Lords Priests to death. Before, he was a very meek man in all his actings: afterwards, he acts like a mad-Man.

And the very Reason is this, *Davids kingdom was now rising, and Saul being in heart an Enemy to it, the Spirit of the Lord withdraws from him*, and this withdrawing was the Immediate forerunner of *Davids* kingdom, the most Eminent type of Christ's, pleaded for at this day. *Reason.*

Now let us consider, whether it be not thus at this day: let us look to men *that sit upon the Throne*, and men that *call themselves the Ministery*; is it not as evident as the Sun when it shines at noone day, that the Spirit of the Lord is *withdrawn from both?* I say, in respect of those common gifts and assistances they have formerly had, whil'st they stood in the cause of God.

Are there not men this day in *England*, that persecute Saints, for laying open their evils and Apostacy's, who, time was, would not persecute them themselves, nor suffer others who would have done it, to do it? Are there not men, who, time was, feared none; they had their faith as their best guard,

guard, who now are so far from their former faith, that they are become Magor-missabib *fear round about?*

Look to men who call *themselves the Ministery*; could not many, some years since, preach often, with life and and power? now its a great matter, (and truely they are not able to do it) to preach once in a fortnight; and when they do preach, that life they once had is so gone, that Christians that hear, had they not the same names and faces, would not know them to be the men: once the time was, that they were able to speak a seasonable word, whensoever ocasion was offered, but truely now they are able to speake no more than they have written in their paper, or got by heart, as the School-boyes do. Is it not evident (I say) the Lord is withdrawn from them? This is a manifest signe the work is at hand. When *Davids* kingdom was rising, the Spirit of God departs from *Saul*; and had not many Bishops in Queene *Maries* days much life? and so the Presbyters in the beginning of these times? But observe, when the work of God began to rise against the one and the other, the Spirit of God went off from them, and fell upon that party that bore witness against them.

Christ

Christ the onely Foundation.

1 Cor. 3. 11.

For other foundation can no man lay, than that is laid, which is Iesus Christ.

THe Time is but short, and therefore I shall wave speaking any thing touching the context, or the explication of the words: there's no difficulty in them, but there's a plaine usefull Truth, ly's plainly in the words, which I shall give you, That is,

Doct. *That the Lord* Jesus Christ *is the onely foundation.*

That I may the better open this truth to you, for your edification, I shall cast those things which are in my thoughts into this Method; namely, To shew,

First, what I meane by Christ's being a foundation?

Secondly, In what respect the Lord Jesus Christ may be called a foundation?

Thirdly, What Jesus Christ is the foundation of?

Fourthly, Who it is that laies Jesus Christ as a foundation?

Fifthly, How the Lord Jesus Christ is laid as a foundation? And then,

Sixthly and lastly, When Jesus Christ is laid as a foundation in the soule?

I shall give but a hint of the first.

1. *Quest:* What wee are to understand by Christs being a foundation?

Answ. Wee well know the *foundation* its the bottome of a building, that upon which the weight and stresse of any building lies: in every building there's the structure it selfe, and the *foundation*; the structure it selfe, consists of many parts oftentimes, first, second, third, and fourth lofts, and yet these are so united and compact together, as that they make but one building, and there's but one *foundation:* so, I may say, In the spirituall building, that glorious blessed building of our salvation, its a building that consists of many parts, there's the Eternall love of the Father, free pardon and remission of sins comfort, new obedience, and the like; and yet notwithstanding all these, they are so compact, as that indeed all make up but one glorious blessed building, and there's but *one foundation* to all, and that is Jesus Christ the Lord of glory, *Other foundation can no man lay*: And as in building, the foundation, its that which lies at the bottome, so in this blessed building of Salvation, Christ as a foundation ly's at the bottome of all; he lies at the bottome of the fathers love, and the fathers love built up upon him; he lies at the bottome of our Justification; he lies at the bottome of all our Comforts; he lies at the bottome of all our obedience, and holiness; so that we are to understand, by Christs being a *foundation*, *his being laid at the bottome of all that ever we have*; not onely at the bottome of our Justification, that, men will easily acknowledge, but Christ

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is at the bottome of every dram of Comfort, Christ at the bottome of every duty, Christ at the bottome of every affection, Christ at the bottome of every grace, at the bottome of all we have, so he is the *foundation*: that, what our soules would enjoy, be it comfort, be it holiness, be it Justification, be it what it will, Christ lying at the bottome of all, is Christ's being *the foundation*.

2. *Quest.* In what respect is Christ said to be a foundation?

Ans. I answer, first, Christ is a foundation *in respect of the Fathers having laid him for a foundation*; *Behold I lay in Sion for a foundation Isai.*28.16. I lay in *Sion*. The father he lay's Jesus Christ as a *foundation*, God knows no other *foundation* to erect that blessed and glorious building, that heaverly structure of our Everlasting Salvation upon, but onely Christ; that glorious building of grace & glory, could stand upon no other bottome but Christ & therefore when the Lord comes to raise up this building, saith he, *I lay in Sion for a foundation*, for a *foundation*: I lay my Son of the foundation as the bottome of all; he is the *foundation* God the father hath laid, the father knows no other; if we would have that *foundation* for our souls that the father judges to be the *sure foundation*, and would have our comfort built upon that, it must be laid upon Jesus Christ, this is *that foundation* that the father hath laid.

Secondly, Jesus Christ may be called a foundation, *in respect to Gospel Revelation*, *The Gospel revealet no other foundation but Christ*: looke over the whole Gospell of God, from first to last, and you shall find no other Corner Stone, no other bottome stone, but the Lord Jesus Christ

onely: Christ is the corner stone (as the Apostle tells us) upon which, the foundation of the Prophets and Apostles is built; *Eph.* 2. 20. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the cheife Corner stone*; the doctrine of the Apostles and Prophets its here by the Apostle called *a foundation*, but its such a *foundation*, as hath another *foundation* lying at the bottome of that, Jesus Christ the Corner stone is laid at the bottome of this *foundation*; Truth, its the *foundation* of our faith, but the Lord Jesus Christ he is the *foundation* of truth, that *foundation* that truth stands upon, he is still the *bottome foundation*.

Thirdly, Jesus Christ may be called a foundation, *In respect of his owne meetnes and fitnes every way to be a foundation:* Christ he is the most meete and fit of all others to be a foundation.

First, *He is a Stone*; as the Prophet saith, *I will lay in Sion for a foundation a stone*; you know, if men goe to lay *a foundation*, they doe not goe and gather up dust and ruibbsh, that is no fit matter *for a foundation*, but they goe and gather up *Stones*, and lay them for *a foundation*; so our Lord Jesus Christ, he is a *stone*; *I lay in Sion for a foundation a stone*, so there's a fitnes and meetnes in him for *a foundation*, he is most meete for *a foundation*.

Secondly, As he is a Stone, so; *he is an Elect Choice stone*, he is a fit chosen stone, and therefore he saith, *I lay in Sion for a foundation, a chiefe corner stone, Elect and precious*; he is a fit stone: Men picke out of their best Stones for a foundation, so, he is a Stone pickt out by God himselfe; when the Lord was to lay the *foundation*

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tion of this blessed glorious building of our Everlasting Happiness, God tooke a view (as I may so say) of men and Angels, and he could not find such another *Stone*, so fit for a *foundation* as the Lord Jesus Christ was, he is a fit Stone. But again.

Thirdly, The Lord Jesus Christ, *He is a Rockie Stone*; so he is called in Scripture, *the rocke*, the *rocke stone*, 1 Cor. 10. 4. *And that rocke was Christ*. and they that are offended at Christ, they are offended at the *rocke*, Rom. 9. 33. He is *a rocke of offence*; they that smite against Christ, smite against the *rocke*, and therefore are broken to pieces; *And on whomsoever it shall fall, it will grind them to powder*. Math. 21. 44. Now the *rocke stone* is the greatest, firmest & hardest stone, & therefore the fittest for *a foundation*. And Christ being *a Rocke*, he is most fit for *a foundation*.

Fourthly, The Lord Jesus Christ, *He is a Tried Stone*; so saith the Propnet, *I lay in Sion for a foundation, a stone, a tried stone*; that is, *a stone* that there hath been proofe made of every way, whether it would be fit for *a foundation* or no; there's great difference betweeen *stones*: there are some *stones*, if you put them under the hammer, they will breake to pieces; and there are some, if you put them into the furnace, they will melt, or moulder; But our Lord Jesus Christ, he is *a tryed stone, a stone* that hath been under the Hammer of the worlds rage, and under the Hammer of Satans Temptations, and under the Hammer of our sins and corruptions; And he hath been in the furnace of his fathers wrath; and yet he is *a solid stone* still; he is *a tryed stone*, and therefore fit for *a foundation*; he hath been so *tried*, that the Lord saith of him, he is *a sure foundation*,

I am sure (saith God) whatsoever is built upon my Son shall stand; I am sure, whatever soule, whatever comfort, whatever obedience, stands there, shall stand.

Fifthly, The Lord Jesus Christ he is *a Pretious Stone.* 1 Pet. 2. 6. *Behold, I lay in Sion for a foundation a stone, Elect and pretious*; he is not a common stone, but *a pretious stone*; and indeed in this respect too, he is very meete, yea, most meete and fit of all others to be *a foundation.* There are two things in Christs being *a pretious stone*, that doe make him fit to be *a foundation.*

First, *Thereby there is an Answerablenesse in the foundation to the building*; if a building be very rich, and made all of pretious pearle, its fit there should be some answerablenesse in the foundation to the building; the new *Jerusalem*, its said of it, it was of *pure gold*, and the foundation of the City was of *all manner of pretious stones*, there was an answerablenesse in the foundation to the building; so I may say, this blessed building of our Salvation, its indeed builded, that is, made up all of pretious pearle, there's the blessed pearle of the fathers love, there's the blessed pearles of our Redemption, Justification, Adoption, Sanctification; the whole is made up of pretious pearle; looke over every piece and part of it, every thing that is in this building, its of pretious pearle: Now the building it selfe being made up all of pearle, therefore the *foundation* must be some glorious thing there must be *an answerablenesse in the foundation*; now therefore we have this pretious Stone laid in the bottome, which indeed doth enrich the whole building, and add's to every piece and parcell of it. And then Christ being a pretious Corner Stone,

Stone, he is most meet for a foundation.

Secondly, In regard, *That of all stones pretious Stones are the most durable*; The Adamant or the Diamond, which of all stones is the most pretious, of all stones none so hard, it will breake other things, and will not easily be broken, and cut other things, and it selfe cannot without difficulty be cut; Jesus Christ he is a durable foundation, therefore there is not such a foundation in all the world.

Sixthly, Jesus Christ, *He is a living Stone*; 1 Pet. 2. 4. *To whom coming as unto a living Stone, disallowed indeed of men, but chosen of God & pretious* he is *a living Stone*, that is, he is such a stone as hath life in it, & by that life there is

First, *a Cementing of the building to the foundation*, and therefore a transforming the building into the nature of the foundation: Now consider this, and of all others Christ is the *most fit for a foundation*, for by this *Cementing* the building to himselfe, this building becomes unmoveable; though the building be never so glorious, yet if it can be taken off the foundation what would become of the glory of the building? this is that that makes the building such a blessed building, that it is so united to the *foundation*, that there can be no removing of it off the foundation: if the powers of Hell come, and all the powers in the world come, there can be no removing of the building off the foundation, this is the blessed state of those soules in Christ; herein is Jesus Christ most meet of all others for a foundation, because so far as Christ is a foundation, he doth unite the building to himselfe, fixes the building upon himselfe, that there can be no removing of the build-

ing from off the foundation.

Secondly, Christ, as he doth by this life that is in him Cement the building to himself, so he doth *transform the building into his own nature, by sending up that life into the building that is in the foundation*; hereby, the soul being *transformed* into the Image and nature of Christ, it doth preserve the soul from rottenness and putrefaction: you know how it is with living things, they do not dye, they do not rot and putrefie, but they are dead things that rot and putrefie; why now the Lord Jesus Christ by conveying of that life that is in himself, and sending it up from himself into the building, thereby the building is kept from rotting and putrefying: that soul, that is in him, doth not rot and putrefie, but take any other soul in the world, & he doth rot and putrefie at one time or another; if he doth not stand upon this foundation, all his comforts, all his enlargements will rot and vanish away at some time or other.

Seventhly, The Lord Jesus Christ, *he is one stone*; its not said, I lay in *Zion* for *a foundation* Stones, but, *I lay in Zion a stone*, one Stone: now this add's to the excellency of the *foundation*. If *a foundation* be of *one stone*, its a great deal the stronger; Jesus Christ is *one stone*, and so the most meet for *a foundation*.

Fourthly, The Lord Jesus Christ is called a foundation, *In respect of believers being built upon him*: all those that are of the Fathers building (as every true believer is) are *builded* upon this *foundation*: Truely there are a great many in the world, that go to build up this building of Salvation, and they attempt to *build* it themselves: now what man or woman goes to *build* themselves, its

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with them, as it's with little Children, they will go to imitate builders, get a little dirt and clay together *to build* a little house, but they neglect, they never minde the *foundation*; so it's with these souls, they *build* themselves up, they *build* their Justification, and *build* their comfort, and *build* an obedience of their own, but they regard not *the foundation*, if they can get something of Comfort and conformity to duties, and the like, they never look to the *true foundation*: I am afraid, that when the Lord comes to shake the word, a great many will be found without *a foundation*; but now all those that are of the Fathers *building*, they are *built* upon this *foundation*; the Father he *builds* like a wise Master-builder, when he comes to *build* a house, he takes speciall care about the *foundation*, that that be laid firm and sure, for (saith he) what will ye build, if there be not *a foundation* laid? so is it when the Lord comes to your souls, to *build* you man or woman, he looks to *the foundation*, I will lay their souls upon my Son saith God; when God takes a soul into his hands, the very first work that he doth, is, to lay *the foundation*, to see that Jesus Christ be laid as *the foundation* in the soul: so that, Jesus Christ may be called *a foundation*, in respect of the Fathers *building of all believers upon him as a foundation.*

Lastly, Jesus Christ is called a foundation, *In opposition to all other foundations, to all false foundations*: there are a multitude of false foundations in the world, and in opposition to all the sandy and false foundations that we lay, and that sometimes Satan laies, and that are not of the Father's laying, Christ is the foundation.

First,

First, Christ is a foundation, *in opposition to those vain and empty hopes, that some sinners have of amendment of life for the future:* Truely, this cannot properly be called *a foundation*; yet because there are a company of poor sinners in the world, that go on in drunkennesse, swearing, whoredome, and the like; though they know themselves to be miserable and wretched, to be undone, yet they hope they shall amend hereafter, they shall be better one day, and so they take some kinde of rest from this thought. A man that makes no conscience of swearing, or cozening, or lying, or defrauding, when his conscience comes and tells him, thou art a miserable wretch, he answers, I do hope be better hereafter; now this mans *foundation* is as if a man should go about to build a house in the ayr; Christ is a foundation *in opposition to these vaine hopes.*

Secondly, Christ is a foundation, *in opposition to Pharisaical righteousnesse and holinesse:* some there are that come to have a *righteousnesse*, though not the *righteousnesse* of God, but indeed *a righteousnesse of their own*, as the Apostle saith; they are not as other men are, they are not drunkards, nor swearers, they serve God, and walke honestly, they will not cheate, and they make conscience of their word, they will have but one word when you come to deal with them, they will deal honestly and justly in all their ways; and therefore surely say they, we are the Children of God, and are in a good condition, and thus they lay a great deal of stresse and weight upon their *Pharisaical righteousnesse and holinesse.* Thus it was with the Scribes and Pharisees in Christs time, O saith he, *I am not like that Publican*, I am not so and so;

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God I thank thee, I am not as other men be, I am a blessed man, a happy man; I but yet he is a poor miserable Pharisee still, Jesus Christ saith, notwithstanding all this he was not Justified, Christ sends him away as a poor miserable wretch, notwithstanding all his *righteousness; Except therefore* (saith Christ) *your Righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven:* Christ is a foundation in opposition to this foundation.

Thirdly, Christ is a foundation, *in opposition to conviction of sin, conviction of our natural state and condition:* Some there are, that go farther than the Pharisee, (who rest's in his own righteousness, far from being convinc'd of sin) that come to see themselves lost and undone, and it may be they come and gather up hope, they scrape up somewhat of comfort here, because they finde and feele themselves sinners, that therefore God will pardon them; because they conclude themselves to be lost, therefore God will save them, therefore they shall have Heaven and Everlasting Salvation, they gather up comfort here: but this is no other foundation than wicked *Cain* may have, saith he, *I am a cast-away & my punishment is greater than I can bear*; this is not the foundation, Christ is the foundation *in opposition to this conviction of sin.*

Fourthly, Christ is a foundation, *in opposition to confession of sin to others*, that is that which some lay as a foundation of their comfort; when they are oppress't and burden'd, and afflicted with their sin, they run and tell it to others, and will be open-hearted, and when they have so done, they finde ease, and have much comfort, peace, and hope,

and

and they build upon it, as a man that is stomack-sicke, he casts up that which is at the top, and then he hath ease and is well. We finde that *Pharaoh* himself when he was sicke of his sin, he could not be quiet, till he had cast up his sin to *Moses*, *Exod.* 9. 27. *And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.* Nay, he was so sicke of his sin, that *Moses* must be brought in haste to him, *Exod.* 10. 16. *Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you:* they must be brought Post to him, that he might confess his sin, and ease himself, he was so troubled and so afflicted: of these things there is a good and a holy use, but when men lay *the foundation* of their comfort upon this confession of sin, and would draw comfort from hence, and not from Christ, this is a *false foundation*, and Christ is laid as a foundation in opposition to this. Doe but looke how far *Saul* runs in confessing his Iniquitie, 1 *Sam.* 26. 21. *Then said Saul, I have sinned, returne, my Son David, for I will no more doe thee harme, because my soul was precious in thine eyes this day; Behold, I have played the foole, and have erred exceedingly.* How doth he confesse his sin? with great indignation he calls himselfe a very fool, and a wretch, *I have played the fool*, I have been a wicked wretch in what I have done, and yet is but a *Saul* notwithstanding all this: and *Judas*, when his heart ak't, he came and threw down the silver, and saith, *I have sin'd in betraying Innocent blood*, he comes and cast's up his sin, and yet but a poore miserable *Judas*,

and

and he goes and hang's himselfe; this is not the foundation, Christ is a foundation *in opposition to this foundation.*

Fifthly, Christ is a foundation, *in opposition to our sorrow, mourning, humiliation, fasting, prayers and Teares, and the like:* Some will goe farther than a cleare conviction of sin, and confessing of it to others, they will *sorrow*, and *mourne*, and *shed Teares*, and the like; and they thinke because of this, surely I am a childe of God, and they lay no *deeper foundation*, they have no *other foundation* but this, all their comfort, all their joy, and all their hope is laid here, but this is *a false foundation*; 1 King. 2. 27. *And it came to passe when Ahab heard those words, that he rent his cloath's, & put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.* A king, and yet how doth he humble himselfe? *Ahab* throw's off his kingly Royall Robes, and puts on Sackcloth, and goes softly, yet you see what is said of *Ahab*, *There was none like unto Ahab, that sold himselfe to do wickedness:* he did very abominably in following Idols, & yet this wretched *Ahab* when the wrath of God comes upon him, & the word of God fals upon his conscience, he will throw off his Robes and Crowne & humble himselfe, and mourne; and yet but an *Ahab* still: And so *Saul*, when his conscience was smitten, *he weepes*; 1 Sam. 24. 16. *And it came to passe when* David *had made an end of speaking those words unto* Saul, *that* Saul *said, Is this thy voice, my Son* David? *and* Saul *lift up his voice, and wept:* he weepes over his Son *David*, & yet persecutes his Son *David* againe, notwithstanding all this: And so *Esau, he found no place for repentance, though*

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he sought it with Teares; there's a great deale of difference betwixt *Teares* and *Repentance*, he sought *Repentance*, and he sought it with *Teares*, yet found no place for it: all these things when they come from the *right foundation* are excellent, but otherwise they will stand men in no stead at all. Jesus Christ is a foundation *in opposition to this foundation.*

Sixthly, Jesus Christ is the onely foundation, *in opposition to Resolutions, Vowes, and Covenants*; that is that which many lay their foundation upon; truely, these are wayes which many honest hearts have run, they have trac't them through, and there are false hearts too, that have run up with them in these wayes: when a soul is troubled, afflicted and burdened, he will *resolve, vow, and Covenant*, I will never do so more, and after that, they have some ease and are at quiet, and so long as they keepe their *Resolutions, Vowes, and Covenants*, they are in a good condition as they conclude; so it was with *Saul*, *Return my Son David, I will seeke thy hurt no more*, I will no more persecute *David*, I will no more walke on in these wayes; but afterwards he falls upon him again and again, and *David* is forced to fly the land; these *Vowes, Resolutions, and Covenants* will not hold; now Christ is a foundation in *opposition to this*, Christ is the *onely foundation.*

Seventhly, Jesus Christ is a foundation, *In opposition to Selfe-revenge*: in opposition to those Acts of revenge that men are ready to put forth upon themselves; its a thing that is very ordinary among Christians, (honest hearts as well as others) and that through darknes in the new Testament Administration of Jesus Christ, and the Co-

venant:

venant of grace, they go to *revenge*; they will be *revenged* of themselves if they erre in this way or that way; if they erre or exceede in *Mirth*, then they will go about *mourning*; if they have err'd in the use of *the creatures*, then they will not *eate nor drinke* at all, and so they will be *revenged* of themselves: herein they take too much content, and too much comfort, and they are apt to thinke that because they *revenge* themselves thus, God is pleased with them, and he will pardon them; *Christ is the foundation in opposition to this*; is this the *foundation*, that my Justification, my Comfort, my Joy, should lye upon, my *selfe-revenge*? no, though a man should goe never so far in this way: doe but consider what those in *Micah* would have done to revenge themselves, *Micah 6. 6, 7.* verses; *Wherewith shall I come before the Lord, and bow my selfe before the high God? shall I come before him with burnt offerings, with Calves of a yeare old? will the Lord be pleased with thousands of Ram's, or with ten thousands of Rivers of oyle? shall I give my first-borne for my Transgression, the fruit of my body for the sin of my soule?* As if they should have said, Will the Lord accept of any thing? let the Lord let me the hardest taske, I will doe it, if it be to give the fruit of my body, or to give away all my estate, if I may have the pardon of my sin, I will doe it; thus, I say, a man may goe a great way in a way of *revenge*, and yet truly this will be found nothing, it will be but a shaddow, and *a foundation* that will soone shake and fall, when a day of Tryal comes.

Eighthly, Jesus Christ is a foundation, *in opposition to our Reformation*; many there are that

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goe higher than all this, many ſtruggle in their Vowes and Reſolutions, but never come to Reformation: but ſome there are, that come to Reformation, they have gotten the power and the victory, as they ſay, over their ſins, and here they lay *the foundation* of their Comfort, for certaine ſaith ſuch a man, I am the child of God; but Chriſt is a foundation in oppoſition to this; if we lay our foundation here, we ſhall be deceived; this *Herod* did, he reform'd himſelfe, and *did many things*; the word of *John* comes to *Herod's* heart, and his heart is ſo troubled, that he *did many things*; ſo that there may be *a reformation* in very many things, and yet notwithſtanding the ſoule not upon *a true foundation*; there is a vaſt difference betwixt Ceſſation of ſin, and Mortification of ſin, there may be a Ceſſation of ſin, where there is no Mortification of it; it may be the Devill he may let a ſoule alone, that he may ſettle him the faſter upon a falſe bottome; men ceaſe from their Iniquitie they were addicted to when they were young, and they are apt to lay *a foundation* upon this, and this may be, and yet not *a true foundation* laid, a meere Ceſſation from ſin, or an outward Reformation in reſpect of the acts of ſin, this may be; and yet the ſoule miſerable: Jeſus Chriſt he is a foundation *in oppoſition to this foundation.*

Ninthly, Jeſus Chriſt he is a foundation, *in oppoſition to all outward Priviledges*: there is a very great deale of confidence that men lay upon their Priviledges: O, ſaith ſuch one, I keepe many day's of prayer, and I am of ſuch a Church; and ſaith another I am Baptized, and ſaith another, I am ſo and ſo; and they glory much in theſe outward Priviledges, as the Jewes did, We are the

Church

Church of God, we are *Abrahams* Children; we have the Oracles of God, can we be amisse? but saith Christ, *ye are of your father the Devill, and the workes of your Father ye will doe*, notwithstanding all your boasting & glorying in your outward Priviledges: this is not the foundation; *Christ is the foundation in opposition to this.*

Tenthly, Jesus Christ is a foundation, *in opposition to those good fits that sometimes a man or a woman is in unto a duty*: I doe not speake any thing to shake any poore Saint, but would have every Saint have a bottome, while God is shaking all Nations, and the Foundations of the earth doe shake; if the *foundation* be upon a rocke it will stand, therefore in this shaking day the good Lord helpe us all to looke to our *foundation*. Christ is a *foundation* in opposition to those good fits, that men are in to a duty: a man may be in *a good fit* to a duty now and then, and when men find this, they are apt to rest on it, and lay much weight upon it, and draw much comfort from it; now I say, *Christ is a foundation in opposition to this foundation*: O what *a good fit* and a good mood was *Saul* in sometimes! 1 *Sam.* 10. he comes among the Prophets of God, at the 9. 10. and 11. verses; he propheses among the Prophets, here was *a good fit to a duty*, 1 Sam. 10. 23. when he was going on in persecuting *David*, he had *a good fit*, therefore *Saul* might say, Well, I feele God working in my heart, whatever others judge of me, or censure me; *Saul* went on and propheied before *Samuel*, and lay downe naked all that day, and all that night, even then when he was going on persecuting of *David*; I bring this to shew you, that this is *no foundation*: its a

good thing, a sweet thing, to have a heart fit and disposed to a duty; but when I will build upon this, this is *no foundation*, but Christ is *a foundation in opposition to this.*

Eleventhly, Christ is a foundation, *in opposition to flashes of Joy and comfort that a soule may find, and sometimes doth find, which yet are not upon the true foundation:* there may be a good disposition to a duty, so there may be some *flashes of Joy* and comfort in the soule, in the duty, and men are apt to make high conclusions from these, and yet not upon the *right foundation*; as *Herod*, he heard *John*, and did many things, and *he heard him gladly*, there could not be but a Holy raising of heart and Joy when he heard him gladly, and yet *Herod* cut off *John*'s Head for all this: so the Stony ground hath Joy in the hearing of the word, *they heard with Joy*, and yet was false ground; in the Stony ground there was Joy in hearing the word, & Joy in receiving the word, O therefore looke to your selves: sometimes when I heare a Sermon, my heart is lifted up, it may be with the man more than with the word, or it may be with the manner of speaking more than with the word, and so a soule may here lay *a foundation*; there may be *flashes of Joy* in our duty's, and if we lay *our foundation* here, we are under a very great mistake; in the 28 of *Isaiah*, those hypocrites at the second verse, they did seeke God daily, and delighted to know Gods wayes, as a nation that did righteousnes, and forsooke not the ordinances of their God, *they ask't of me the ordinances of Justice*, they tooke delight in approaching to God; yet notwithstanding this, the Lord bids the Prophet goe and pronounce his wrath against them;

them; a man may have his heart raised it may be in speaking the word of the Lord, and yet if he make this his foundation he is upon a false bottome; *Jesus Christ is a foundation in opposition to this foundation.*

Twelfthly, Jesus Christ is a foundation, *in opposition to some high acts wherein the soule puts forth seeming self-deniall:* 1 Sam. 10. *Saul* shews great self-deniall; when the people come to choose him King, *he hides himselfe*; the men of *Belial* despised him, and brought him no presents, but *he held his peace*; he deny's himselfe, he takes no notice of their opposition and speaking against him; and then afterward in the 11 Chapter, when the people said, *who is he that said, Shall* Saul *raigne over us? bring the men, that we may put them to death*; Saul *said, There shall not a man be put to death this day; for to day the Lord hath wrought Salvation in Israel.* He doth not onely deny his owne Spirit, but the Temptation from others; and this was not onely from a Politick ground, but from a sudden worke that was upon him at present, *the Lord hath wrought salvation in Israel:* a man may be carryed out in some good particular acts to deny himselfe, and thence conclude, I am a childe of God, and so, happy; its true, none can truly and rightly deny himselfe, but a Saint; but there's the same grace & work as a counterfeit wrought in a hypocrite, that is in the new Covenant, in the true Children of God; and if men lay their *foundation* upon these things, they will be exceedingly mistaken; *Jesus Christ is the onely foundation in opposition to these.*

Thirteenthly, Jesus Christ is the foundation, *in opposition to all holy aymes*; its a most blessed

thing when a man comes to duty's with *holy aymes*, and holy end's, yet if he will lay his *foundation* here, he may be deceived: its the hardest thing in the world for a man to Judge of his *ends* and *aymes*; *Come*, saith *Jehu*, *and see my zeale for the Lord*, he thought he had blessed ends and aymes, but laying his *foundation* here, what a false bottome had he? I doe not say, any hypocrite can ayme rightly at the glory of God, but a man may ayme at Gods glory when it runs with his Interest, he may looke asquint at it, when Gods glory and his Interest ly's together, this deceived *Jehu*, he thought he had eyed Gods glory, when he look't onely at his owne Interest; the setling the Kingdome upon himselfe and his Posterity, and so deceived himselfe; *Jesus Christ is a foundation in opposition to this foundation.*

Fourteenthly, Jesus Christ is a foundation, *in opposition to giving in of particular words*; its a great Trade that some drive, of giving in of particular words; and what a wonderfull confidence is oftentimes laid in this, in the giving in of particular words? And truly, I doe acknowledge the Lord doth oftentimes make it a sweete dispensation to his Children, when his Children are in great straights, the Lord is pleased to come into their souls, and reward them in this way, and yet notwithstanding we are under a very great mistake in this: if the Lord be not our light and our guide, we may lay too much upon this, as upon humiliation, or any other duty; some soules in distresse, they will open their Bibles, and it may be doe light upon a place that doth suite their condition; they thinke this is *a giving in of a word*; I deny not but God doth sometimes speake a word in this

way

way to his Children in great straights, yet there's a great mistake in this; the mistake ly's in this, when that we doe lay more upon the *providence in the giving of the word*, than upon the word it selfe, when I believe not so much the word for it selfe, as for the providence; the providence that I should open my booke thus, and light upon such a word, the providence that I should light upon such a word at such a time; when we eye the providence giving in the word, more than the word; now note, no providence is the ground of our faith, therefore if I lay my faith more upon the providence than upon the word, then shall I presently be mistaken even in this way, which if I had a right understanding of, I may have use of, and comfort in: let Christians observe, it's ordinary with Christians when they are weak and young, and when they begin to know the Lord: God doth deal with them as with little Children, he traines them up in such a way, and *gives them in particular words*, but when souls will alwaies go in this way, they may quickly come to Temp: God, and they may come to such a pass, as not to care for the word of God in the Scripture, unless it be given in this way; here we lay *our foundation* upon the giving in of a word: lay as much as you can upon the word, but take heed of laying too much upon the providence; therefore Christians when they are come to more light and experience the Lord would not have them to continue in this way, they must not stay till the word come to them, but their faith must go out to the word; this way of God with Christians is not the ordinary way when they come to a greater standing: I have a word, saith one, so given in, in such a remarkable way, at such an I such a time, and

thereupon he lays the *foundation* of his hope: if you lay too much upon this, your faith will be but upon a providence, and this will not be *a sure foundation*, there may be a great deceit in this; for Satan may give in a word as well as the Lord, a soul may take in a word from Satan as well as from the Lord himself; besides, a word may be given in of the Lord too, and yet this not an evidence of our Eternal condition; therefore, when we conclude our Eternal condition from the giving in of a word, we erre in this, for this is *no foundation* to it. *Hagar* had an Angel of God from Heaven speaking to her, *Thou God seest me*, saith she, *and have I also here looked after him that seeth me?* yet she was an out-cast, and under the old Covenant; the Lord therefore grant that we may not lay *our foundation* in these things, the word of God is a *good foundation*; but if we lay it upon the giving in, upon the providence, its *a false foundation*; yet I say, the Lord doth often go in this way with his own Children, very frequently, but here's the mistake, when we lay too much upon the providence; you may have a word given in, day after day, and yet be all this while upon a false foundation: *Jesus Christ is a foundation in opposition to this foundation.*

Fifteenthly, Jesus Christ is the onely foundation, *in opposition to acts of believing*; the act of believing is not the *foundation*, but Jesus Christ is *the foundation* in opposition to this; many there are, which when they see themselves cast, (as I may say) as to the righteousness of the law, when they see that all the works of the Law, and the righteousness of the Law, will not help them, but that life and blessedness is alone in Christ, in the Gospel;

pel; and hear the Lord calling upon them to come and believe in Christ, they run to Jesus Christ, and hang upon him in an outward way, and lay their *foundation* in the *act of believing*; there is a faith of a mans own as well as a faith of Gods, there's a faith of the Law as well as a faith of the Gospel: many a man hath laboured by his works, for righteousnes and justification, and when he sees all his working will not bring him in righteousnes and justification, then he flies to faith, as that which will helpe him, and so he believes in his own strength, and rests upon the *Act of believing*; but its not the *act of believing* that is our righteousnes, its not the *act of believing* that is the *foundation* of the soul: a poor soul may hang upon the outside of the Arke, as in the daies of *Noah*, men might have come and clung upon the outside of the Arke, and yet have been cut off, except they had come into the Arke, that would not have saved them, but they would have dropt off; so, when men by an *outward act of believing* hang upon Jesus Christ, in an outward way, they may hang a while, but at last they will drop off: when men make this *a foundation*, they are upon *a false foundation*. See how far men have gone in believing, and yet it hath come to nothing, if you look into the 106 *Psal.* the 11, 12, & 13. *verses*, we reade there of a generation of men, *believing*, it's said, *The waters covered their Enemies: there was not one of them left. Then believed they his words, they sang his Praise. They soon forgat his works, they waited not for his Counsel*: Here was *believing* and such *believing* as caused them *to sing*, and yet who are they? they are such, as *forgat his works*; such, as *waited not for his*

Counsel; such as *had leanness sent into their soules*; such as *lusted*, *and contemned God*, and envyed the Saints, *Moses*, and *Aaron*; such as the breath of the Lord came upon, and devoured them as wicked ones; and yet there was *believing*, *Then believed they his words*: men will lay a great deale of faith sometimes on Experiences and wonderful providences; why lay as much faith as you can upon these, and all will faile when the day of Tryal comes; men may say God is our God, and we are the people of God, and he delievered us; *The waters covered their Enemies; there was not one of them left.* What a wonderful providence is this? and here they fall a singing to God, and yet Rebels and Enemies to God, and are cut off by God by and by: this is not the *foundation* therefore, no, not the Acts of *believing*. If you look into *Isa.* 48. 1, 2. we reade of a generation of men that did *believe*, and yet notwithstanding fell short; *Hear ye this, O house of Jacob, which are called by the name Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in Truth nor in righteousnes, for they call themselves of the holy City, and stay themselves upon the God of Israel, the Lord of Hosts, is his name.* They made mention of the Lord, and staid themselves upon the God of *Israel*, what is that staying? Look into the 26 of *Isaiah*, and you shall finde its *believing*, in the third *verse*; *staying* is *believing*: here are a generation of men that stayed themselves upon the God of *Israel*, but not *in truth nor in righteousnes*; it was not in Truth nor in righteousnes for all this: now, I say, its not the

act of believing that is the *foundation*, there's a false faith as well as other things, therefore if men make this the *foundation*, the acts of believing, they may be out too: *Jesus Christ is the onely foundation in opposition to this foundation.*

Sixteenthly, Jesus Christ is the foundation, *in opposition to conviction of Righteousness:* this is that which is indeed a higher & a farther step than all that yet I have spoken of, for men may goe all the way that we have gone, and yet not be *convinced of righteousness*; as his *worke* may be his *righteousnesse*, so his *faith* may be his *righteousnesse*, he may goe through all these things, and yet not be *convinc't of righteousness*; this is a high foundation, *Christ is the foundation in opposition to conviction of righteousness*; When a poore soule is wearied out of all, when he comes to see, that he is a poore miserable lost soule, and that its not all his confession of sin, his mourning, his sorrow, his Teares, his vowes, his resolutions, his revenge upon himselfe, his Reformation, no not his faith, its not any of all these things will helpe him, nor that can helpe, that soule lyes crying, O Lord, I can doe nothing, I cannot pray, I cannot mourne, I cannot shed a teare for sin, I cannot believe, O that thou wouldst helpe me, and strengthen me to believe, now a soule is come to this, to be *convinc't of righteousness*, that it lyes before God, Lord here I am, I am nothing, I can doe nothing, I cannot doe this or the other duty, I cannot get up a desire, I cannot get up a groane, I am a poore miserable helpelesse creature, and Lord if thou wilt trample upon me, Lord here I am, thou maiest, and if thou hast no pleasure in such a one as I am, here I lye, tread upon me, doe what thou wilt, I know not what

what to doe, saith the soule: now here's a soule *convinc't of righteousnes*, so as its come to see, if I had all the righteousnes of men and Angels, all were nothing, though it were as righteous as *Adam* in Innocency, all were nothing, if it were as righteous as *Noah*, *Adam*, *Peter*, all were nothing: why this it is for a soule to come to be convinc't of righteousnes. Now if in any thing that yet I have said, it is here, wherein a true sincere heart goes beyond a hypocrite; a hypocrite will goe with a true child of God through all the other: doth a true child of God confesse and mourn for his sin, and repent, and revenge himselfe, and reforme, and hath he joy and delight in duty's, and doth he deny himselfe, and hath he good aymes and ends, hath he particular words given in, hath he put forth acts of faith? so doth the hypocrite all these things, though none of them in truth and in righteousnes, yet as to the outward act, he will goe as far as the sincere heart, and it will be hard to find out the one from the other, (the hardest thing in the world) yet in this step of *Conviction of righteousnes*, the childe of God goes beyond the other. When a poor soule comes to this, Lord I am here, I thought I had abundance of things to rest in, I thought I was so rich in my prayers, and so rich in my Teares, and so rich in my resolutions and vowes, I had such good fits in duty's, I had such glorious comfort & joy, but Lord I am brought to this, I am nothing, here the childe of God gets a step beyond the hypocrite, for the hypocrite is never *thoroughly convinc't of righteousnes*, but when he is convinc't of one piece, he goes on upon another; and when he is beaten off that, he creepes on upon another, and he is upon some foundation of his owne: but

now

now when the Lord Jesus comes to take possession of a poor soule, he beates him him off all the pieces of his owne righteousnes; if he will rest upon his confession of sin and mourning, he will beate him off there; and if he goe higher, to resolutions, vowes and revenge, he beates him off there, and if after this he rest upon his Reformation, Christ will goe after him, and beate him off from peice to peice, till he hath wholly conquered the soule to himselfe, and brought him off of all those false grounds and quagmires that the soule would have rested upon and perished, till he comes to this thorough conviction of righteousnes; when they come to great parts, gifts and abilities, Christ beates them off of this, till they come to settle upon a right foundation, or else they will drop off, if they come not up to the true foundation; hence true and faithfull hearts tremble and feare to see these great ones fall; upon this account some assert falling away from grace, not considering the distinction betwixt the old and new Covenant, & the different truth's that flow from either, and not seeing how the same things in appearance flow out of both rootes; when they saw the fruit of the old *Adam*, they thought it had been grace, and therefore conclude, they fell from grace; indeed they fall from the grace they had in the first Covenant, (a man may loose all that) but not the grace of the new Covenant, the soule that hath it, can never fall from that grace; but that soule that is partaker of that grace, shall stand for ever; O therefore looke that ye be rooted upon the new Covenant, if you would stand for ever, that you may be throughly convinced of all your owne righteousnes as nothing.

And the Lord brings his people to this *conviction*

vision many times, by *letting them fall by some Temptation or Corruption*, and hereby they come to be beaten off from it: God lets out some Temptations or some Corruptions, and the soul struggles and strives with all its resolutions and vowes, and all its power, and yet its beaten down and cannot stand; and then the soul saith, verily there's no hope for me, then the Lord brings it to this; now *I* see I have nothing, I can do nothing, Lord thou mightest destroy me, and tread me underfoot; and if thou wilt do it, *I* will lie before thee, *I* have no hope, nor none to turn to; thus the soul is *convinc't of righteousness*, and till such time as the soul is thus *convinc't of righteousness*, it will never be able to stand, *conviction of righteousness is the removing the soul of all false foundations*, the *foundation* of his works, and the *foundation* of his faith too, as a work, and the soul that hath *no foundation* at all, but onely looks to the Lord Jesus Christ, O be thou my foundation. When the Lord hath once brought the soul to this, that he hath no foundation in the world, (there is no sinner in the world, but he hath one foundation or other, he could not bear up elle now when the Lord hath brought him to this, that he hath no foundation in the world) Lord, saith the convinced soul, I have *no foundation* in the world, I hang between heaven and earth, if the Lord bring not Christ as *a foundation* to me, I am undone, then is the Lord bringing in his Son Jesus Christ as *a foundation* of the soul: O therefore let us look into our hearts, Professors, Christians, Saints and Brethren, O how have our hearts been rooted? have we not *a foundation* to stand upon of our own? truely the Lord will shake us out of

all

all our righteousnes, whether wrought by the Law or Gospel, we may be in a miserable condition: *Jesus Christ is a foundation in opposition to all false foundations.*

Lastly, Jesus Christ is the foundation, *in opposition to true grace it self*; This conviction of righteousnes looks to all the blessed graces of the Spirit, *faith*, *repentance*, and *new obedience*, and *self-denial*, all these things as they flow from the holy Spirit, as they are wrought in us by the Spirit, grow up out of the new Covenant; why of all these Christ is the *bottom*, Christ is *the foundation in opposition* unto these, these are not the foundation: though grace is the most blessed thing in the world, the most blessed thing of all, yet its not *the foundation* of our souls, but the Lord Jesus onely, must be *the foundation.*

O that every Soul would now look to Christ! O is Christ my foundation? (you had need to look to your hearts, here's much preaching and much profession) it may be I am glorious in the outward parts of obedience, and it may be in Comfort too, O but is Christ *my foundation*, is Christ at *the bottom* of all my comfort? it may be I perform a great many duties, but is Christ at *the bottom* of all my duties? O have I yet the Lord Jesus Christ as *the foundation* for my soul to look unto? O Christians, if ever there was a day, now its a day to look to *your foundation*, when the Lord is shaking heaven and earth, even shaking the world, and shaking it to pieces, he will yet shake more than ever he hath shaken, till he hath shaken out all the rotten professors that are not founded upon himself; the good Lord make you to look to *your foundation*: what a good thing it

it to stand firm upon Christ? when heaven and earth, and all the things of the world shall be shaken, yet we shall not be shaken, being upon the *right foundation*; the Lord build all your souls upon his Son; if you would be upon *this foundation*, say, Good Lord do thou come and build: how long have I been building, and how long have I been working? but good Lord come thou and build. O that every one of you would but learn thus much, as to go home and say to the Lord Jesus Christ, Lord come thou and build, good Lord take the work out of my hands, and build thy self; I shall lay all beside the foundation, but come and take the work out of my hand; and if God will come and settle us upon his Son as *the foundation* of all, then shall we have Joy unspeakable and full of glory, then shall we Joy and glory in our God, then shall we have that comfort and peace which passeth all understanding, then shall our souls have heaven begun here, that shall last to all eternity; O the Lord build all upon *this foundation*, and let no poor soul here be discouraged: those oftentimes that have least cause to be shaken, are most shaken; and the hypocrite that hath most cause, is least shaken; poor troubled souls, they are apt to be shaken when they hear these things, but art thou convinced soul, that thou hast built upon *a false foundation*? dost thou say thou art undone for ever, that there is no hope for thee? no, rather say, Blessed be the Lord I have seen my *false bottome*, now I come to the Lord, O Lord do thou build me; O Lord do thou take my soul into thy hand; the Lord do this for every poor soul here, that you may all who meet here together, meet with the *general Assembly of the first-*

born, whose names are written in heaven, and then shall you not count it in vaine, that you have followed the Lord, and laid *the foundation* not in your selves, but in the Son of God, which the Lord Grant.

Here followeth the Prosecution of the Point, as it was found in the Authors Notes.

Quest. 3. What is Christ the foundation of?

Answ. 1. *Of the Fathers Eternal Election.* Election is built upon Christ, he is the bottom stone thereof. *Eph.* 1. 4. 5. *According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* Christ is the first of the Fathers Election (if I may so say) *Isa.* 42. 1. *Behold, my servant whom I uphold, mine Elect in whom my soul delighteth:* and all others are Elected in him. Hence the Apostle concludes, that *the foundation of God standeth sure*; that is, Gods decree of Election cannot be overturned, it hath such a bottom Stone.

Secondly, *Of the Covenant of grace.* The Covenant of Grace is the most blessed thing in the world, it's the Magazine of faith, Comfort and Holiness, a Saints strong Tower of defence against all assaults. Now Christ is the *foundation* of this glorious Covenant of grace: Hence its said to be made with him, *Psal.* 89. 3. *I have made a Covenant with my Chosen.* He is called the Mediator of this Covenant, *Heb.* 8. 6. *But now he hath obtained*

ed a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises; And Chapter 12. 24. *And to Jesus the Mediator of the new Covenant;* his blood is called the blood of the Covenant, *Zach.* 9. 11: *As for thee also, by the blood of thy Covenant.* Heb. 13. 20. *Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant.* Yea, he is called the Covenant it self, *Isa.* 42. 6. *I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles.* Chapter 49. 8. *I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages.*

Thirdly, Of the promises of God; this follows upon the other, if of the Covenant, then of the promises, every promise is built upon him. Hence observe, the promises still run to Christ: the first promise that ever was made, runs to Christ, the Womans seed; the promises afterward given to *Abraham*, looke to Christ, *Gal.* 3. 16. *Now to Abraham and his seede were the promises made, he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.* All the Levitical Types and shadowes, which were a representation of things to come, did look to Christ the great Sacrifice. Hence the Apostle concludes all the promises of God to be in him, and because in him, to be sure and immutable, 2 *Cor.* 1. 20. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

Fourthly

Fourthly, *Of all a Saints ſpecial priviledges*; as,

First, *Reconciliation*; 2 Cor. 5. 18,19. *And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt and hath given to us the Miniſtry of Reconciliation: To wit, that God was in Chriſt reconciling the world to himſelf, not Imputing their Treſpaſſes unto them; and hath committed unto us the word of Reconciliation.* Rom. 5. 10, 11. *For if when we were Enemies, we were Reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life; and not onely ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the Atonement.* Col. 1. 20, 21, 22. *And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven. And you that were ſometimes alienated, and enemies in your minde by wicked works: yet now hath he reconciled, In the body of his fleſh, through death, to preſent you holy and unblameable, and unreprovable in his ſight.* Reconciliation is twofold. First Reconciliation *of God to man*, that is made, by giving juſtice ſatisfaction. Secondly, *Of man to God*, this is done, by reparation of mans nature; both theſe flow from Chriſt, and are founded upon him; and therefore when Chriſt was pierced, water and blood came forth; blood to ſatisfie divine Juſtice, water to cleanſe and purifie mans nature.

Secondly, *Effectual vocation*; Phil. 3. 14. *I preſs toward the Marke, for the price of the high calling of God in Chriſt Jeſus.*

Thirdly, *Adoption* Eph. 1. 5. *Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his will.* Joh. 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believed on his name.* Gal. 4. 4,5. *But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.*

Fourthly, *Justification*; Christ is the bottom Stone of it. *Rom.* 3. 21,22. *But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon them that believe.* Act. 13. 39. *And by him all that believe are Justified from all things, from which ye could not be Justified by the Law of Moses.* Isa. 54 25. *In the Lord shall all the seed of Israel be justified, and shall glory.* Jer. 23. 6. *In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.*

Fifthly, *Sanctification*; He is the bottome Stone of it: Hence he is said to be Sanctification to us; 1 *Cor.* 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, & sanctification and redemption.* The parts of Sanctification are, Mortification and Vivification; and Christ is the foundation of both. First, of Mortification, *Rom.* 6. 6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that hence-*

forth

forth we ſhould not ſerve ſin. Gal. 2. 20. *I am crucified with Chriſt.* Secondly, of Vivification, *Col.* 3.3. *For ye are dead, and your life is hid with Chriſt in God.* John 14.19. *Becauſe I live ye ſhall alſo live.* Both together are mentioned, *Rom.* 6. 5. *For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his Reſurrection.* Phil. 3.10. *That I may know him, and the power of his Reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death.*

Sixthly, *Of all ſanctified Gifts and Abilities.* Firſt, outward Abilities, conſider them as they are ſanctified to a man, and not as bare gifts as wiſedom, knowledge, *&c.* *Col.* 2.3. *In whom are hid all the Treaſures of wiſdom and knowledge.* 1 Cor. 1.30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſedom and righteouſneſs, and ſanctification, and redemption.* Secondly, Inward Abilities, as ſtrength to reſiſt Satans Temptations, our own Corruptions. *Phil.* 4. 13. *I can do all things through Chriſt which ſtrengtheneth me.* Iſa. 45. 24. *Surely, ſhall one ſay, In the Lord have I righteouſneſs and ſtrength.*

Secondly, *Of Duties and Performances;* Chriſt is the foundation of all theſe: when the people under the Law offered any Sacrifice, they were to bring it to the Prieſt, it muſt go through his hand, or it could finde no acceptance; hence the office of the high Prieſt, is to offer Gifts and Sacrifices. *Heb.* 5. 1. *For every high Prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins:* So, all our duties

and performances must be brought to Christ, and laid upon him, he must offer them, he must procure the acceptance; that is, the strength by which we perform them, it must be his, the acceptance we look for must be his.

Eighthly, *Of our Comforts and Enjoyments*; Christ is the bottom of all these, whatever comforts we have, if they do not grow upon Christ as their Roote, they are nothing. Some plant comfort upon duties, some upon enlargement in duties, some upon their affections, *&c.* but whatever comfort it is, that Christ is not the bottome of, it will fade and wither.

Ninthly, *Of Graces*, Christ is the foundation of all these.

First, Christ is the foundation *of our faith*; faith hath no other bottom to stand upon, but a crucified Christ; there is a faith that is built upon Experience, as that *Psal.* 106.12, 13. *Then believed they his words, they sang his praise. They soon forgat his workes, they waited not for his Counsel*: but this will not endure, it is fading.

Secondly, Christ is the foundation *of Repentance.* Act. 5.31. *Him hath God exalted with his right hand to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins.* True repentance flows out of the wounds of Christ. *Zach.* 12.10. *And I will powre upon the house of David, and upon the Inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his onely Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.*

Thirdly,

Thirdly, Christ is the foundation of all *Saints new obedience*. There is a legall and an Evangelicall obedience; A legall obedience may stand upon another bottome; but Evangelicall obedience (which is that we call *new obedience*) is all built upon Christ; Evangelicall obedience flowes out of the new Covenant, it being there promised. *Ezek.* 36. 27. *And I will put my Spirit within you, and cause you to walke in my Statutes, and ye shall keepe my Judgements, and doe them.* And the whole new Covenant (as I have said) is founded upon Christ.

Quest. 4. Who lay's Christ as a foundation?

Answ. Not man himselfe by any act of his owne, either his repentance, faith or obedience, but God alone: The laying Christ as a foundation in the soule, is solely Gods act, and not mans in the least.

First, *Because if a man by any act of his could lay Christ as a foundation in his soule, then should the principall and most materiall piece in the whole building of our Salvation, be of workes:* But now the building of our Salvation is not of workes, but of Grace. *Eph.* 2. 5, 8. *Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) For by grace are ye saved, through faith, and that not of your selves: it is the gift of God.*

Secondly, *Because mans Repentance, obedience, yea, his faith (if it be true) hath Christ as its foundation*; therefore cannot it lay Christ as a foundation, seeing that Christ is the foundation of it, and therefore the laying of Christ as a foundation is before it. And indeed its a common notion among Divines, That a man in the first

worke is meerely Passive, as a childe when first conceived and formed in the wombe is meerly passive, it doth nothing; so its with a Soule in the first worke, it therefore doth nothing in laying Christ as a foundation, but Christ is first by the father laid as a foundation in the soule, and then the soul Acts, it believes, it repents, it obey's, *&c.* And indeed, its a thing impossible to conceive, that man by any act of his, either his faith, repentance, obedience, &c. should lay Christ as a foundation, seeing the creature is a finite thing, and all his acts are like himselfe, finite; but Christ is the Infinite God; now how can a finite hand or power move an Infinite thing? how can that which is finite bring down that which is Infinite, and lay it as *a foundation*? the laying Christ therefore as *a foundation*, is not the act of the creature, but of God onely.

Quest. 5. But how doth God lay Christ as a foundation?

Answ. 1. *By razing all other foundations:* one soule (as I said before) builds upon his Legal convictions, mournings, humiliations; another upon his resolutions, vowes, Covenants, his acts of revenge upon himselfe, his reformation, &c. Another, on his Joyes, Comforts, his disposition of heart that sometimes he finds to a duty, and his sincere aymes (as he thinkes) therein; Another upon his particular words given in, sometimes to bear him up under straits, sometimes to encourage to his duty, and upon his faith in these, &c. Now when God comes indeed to lay Christ as *a foundation* in any soule, if a soule have *such foundations*, God will shake them all yea raze them to the ground: So that now the soule will see and say, my convictions, mournings, humiliations, resolutions,

vowes,

vowes, covenants, acts of ſelfe-revenge, reformations are nothing, nothing as to evidence Gods love to my ſoule, I may be miſerable, periſh, and be undone for ever, notwithſtanding this, my priviledges, Church-ſhip, participation of ordinances, are nothing; I may be a caſt-out for ever, notwithſtanding theſe; my comforts, joyes, good fits to duty, good aimes therein (as I thinke) are nothing, as to build any hope here, for I may be deceived and gull'd in all theſe, and periſh eternally notwithſtanding theſe; my words given in in ſtraights, when I have been going to ſome worke, and my faith laid upon theſe, are nothing as to aſſure me God is my Father, I may be under a miſtake in all theſe. Now! is the ſoule ſtripped bare, and naked, and become truly poor in Spirit; for whereas before it thought it ſelfe rich, and had many things, convictions, humiliations, vowes, reformations, comforts, joyes, particular words, faith in theſe, which it could muſter up, as evidences of Gods love to it, now it ſees it hath nothing at all, it cannot bring forth one thing, that can evidence to it, it is a childe of God, or got beyond the hypocrite. And now it lies, Lord, a Chriſt or nothing, a naked Chriſt or nothing; I have tryed *all foundations*, and now they are nothing, they are all ſhaken to pieces, razed to the ground. Thus the ſoule hang's (as' twere) betwixt Earth and heaven, or Hell and heaven rather, not knowing what will become of him, but a little glimpſe he hath that Chriſt can ſave him yet, and ſome inward groanings there are, O Chriſt or nothing, Chriſt now to be my Comfort, my wildome, my righteouſneſs, my ſanctification &c. or nothing.

Secondly, *By making an Inward diſcovery*

to the soule, that all that which it hath sought to the Law for, is laid up in Christ onely, and to be had from him. Now the soule sees, that whereas before it ran to the Law, for conviction of sin, repentance, obedience, faith, Comfort, &c. that all this is treasured up richly in Jesus Christ, and it must have these things (if it will have the true, and not be put off with counterfeit ware) from Jesus Christ onely: now the soule begins to looke after a new conviction of sin, repentance, faith, obedience, Comfort, &c. And whereas it thought before that it had all these, now, indeed it sees it had them not, what it had was onely counterfeite ware, the true ware being to be had onely, from Christ, out of his ware-house; now it cries Lord give me the wisdome of Christ, the sanctification of Christ, that faith, that repentance, obedience, comfort, that is in Christ, and flow's from him: now begins Christ to be all, and there is nothing that hath any credit with the soul, but what is Christs, it cares not for Repentance, Faith, Comfort, *&c.* if it be not Christs. But as before, it said I am nothing, my convictions, humiliation, reformation, comfort, faith, *&c.* are nothing; now it saith otherwise, Christ is all Christ is my wisdome, my righteousnes, my sanctification, my repentance, my faith, my comfort, my obedience, my strength to stand, *&c.* that is, I look for all these nowhere but in and from Christ.

Thirdly, *By enabling the soul, to make a direct actual close with Christ for all these.* This is that coming which followes the drawing, hearing, learning of the Father; *John* 6.44, 45. *No man can come to me, except the Father which hath sent me, draw him: Every man therefore*

that

that hath heard, and hath learned of the Father, cometh unto me. But note, that this latter is not ſo properly laying of the *foundation*, for the *foundation* is laid in the two former, as the uniting of the ſoul to the foundation, or the ſoddering of the ſoul and foundation, Cementing them into one, in order to ſpiritual growth and fruitfulneſs, for the foundation Chriſt being by the father planted in the ſoul, his wiſdom, righteouſneſs, ſanctification, *&c.* being laid at the very bottome of all; it is neceſſary that now to the end, that this wiſdome, grace, holineſs, *&c.* might ſhoot up into the ſoul, and cauſe the glorious buddings forth of Goſpel-light, grace, and holineſs in it, that there ſhould be a ſoddering of the ſoul and the foundation: for as the tender graft partakes of the ſap that is in the ſtock, by ſuch a union with the ſtock, as makes the graft & ſtocke grow into one; ſo the participation of that light, life, grace, Righteouſneſs, Holineſs, of which (the bleſſed *foundation*) Chriſt is full, is conveyed into the ſoul, by ſuch a knitting of this *foundation* and the ſoul together, is makes them inſeparably one: now! flows up out of the *foundation*, that wiſdome, grace, Holineſs, that is in it, into the ſoul, and the ſoul which before was emptied of all, and had the ſap of old *Adam*, (that wiſdome, righteouſneſs, holineſs, *&c.* which ſprings from old *Adam*) let out, hath the new *Adam* ſending up his living ſap into it, and now the ſouls faith, repentance, obedience, *&c.* are all ſuch as this new ſap ſends forth, that is, it is all grace of another kinde, its faith is of another kinde to what before it had, its repentance and obedience is of another kinde, its comforts are of another kinde. And this God brings all his to, before ever they become fruitful in

a Gospel way; for note here, it may be the condition of a true child of God, as well as of the hypocrite, to build too much upon *these foundations*, yea to be building years together upon them, and that too, after true grace is wrought in his soul: *Abraham* was a true believer, and yet goes in unto *Hagar* the old Covenant, and thirteen years together his heart run's upon her fruit, and all his Expectations are from it; But note this withal, that till God brings a believer to this, to make a more direct and Immediate close with Christ, in the new Covenant, he will be barren as to Gospell fruit: *Abraham* had no fruit from *Sarah* till God had discovered to him, that *Hagar's* fruit was not the fruit, but he must yet looke for fruit from *Sarah*; so, a true believer will be barren as to Gospel fruit, untill he is brought off from all *other foundations*, and made to close with Christ in the new Covenant. And indeed I thinke I may say, that there never was a believer in the world, but either before conversion or after, he hath been brought under the old Covenant, and there hath been a building upon *such foundations*; for it is naturall to a soule under the old Covenant so to doe.

Quest. 6. But when doth God lay Christ as a a foundation in the soule? is it in the first worke or change that is wrought upon a soule, or afterwards?

Answ. There is a twofold worke or change wrought upon many souls; I say many, because every one doth not passe under this double change.

First, *Legall*, which is a worke or change wrought by the power of the Law, or by the Ministry of the letter; for so the Apostle calls the Law, 2 *Cor.* 3. 6. *Who also hath made us able Ministers*

ſters of the new Teſtament, not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life. And I doe here expound the Law by the Miniſtry of the letter, to the end, we may not looke upon the Law, as containing onely the matter of the ten Commandments, and the promiſes and Threats annexed to theſe; but indeed, take the Law at large for the ſumme of that truth revealed, either in the Scriptures of the old or New Teſtament, which containes within it, Doctrines, Promiſes, Precepts, Threats, &c. So far as this truth comes to a ſoule, and is received onely as a notion, as it is the letter, a voice of words, &c. ſo far it fals ſhort of being Goſpel, which is a word of Power, the Power of God unto Salvation, a Miniſtration of the Spirit and life, and is no other but the word of the Law, that is, a bare word without Power, a killing letter to it: And whatſoever worke or change is wrought by this word, as it comes to the ſoule onely as an enlightening notion, or directing letter, diſcovering to a man his duty, ſtate, &c. or as it comes as a threatening, terrifying voice of words, driving the ſoule to that it apprehends to be its duty, and making it for feare to ſeeke after a better ſtate than it ſees it ſelfe to be in, (for all this the word as its a bare letter, or a voice of words may doe) I ſay, all this worke or change is no other nor better than a *legall worke* or change; for it is a worke wrought by the Miniſtry of the letter, by a voice of words, it is the light of the bare letter, and the terror of the voice of words, that makes a man in his owne ſtrength fall to working, and accordingly the worke brought forth, or the change produced hereby, ſeeing it is no other, but an act, a worke, a change, performed by the ſtrength of nature,

nature, & not by the strength of the promise, it can be no other but a work of the flesh, a child of the Law (or old Covenant) as was *Ishmael*, and not of the promise (or new Covenant) as was *Isaac*.

Secondly, *There is an Evangelical work* or change, which is, that work which is wrought upon the soul by the power of the Spirit in the word, cutting the soul off from the dead stock of old *Adam*, and ingrafting it into the living stock of the new *Adam* Jesus Christ; And the very foundation of the work or change is marriage-union with Christ. The Spirit of God in the word laies hold of a poor soul by an Almighty power, & breaks it off from the old stock, and in the same instant ingraffs it into Christ; Now by the engrafting there is an union, and from this union a communication to the soul of that new sap and life that is in Christ, and by virtue of this a glorious work and change is wrought in the soul, new fruit, new actions appear in it.

Now observe the Fathers laying Christ as a foundation is not in the first work, which I call *Legall*, for a soul may have that work, as had *Ahab*, *Judas*, *Herod*, *Stony and Thorny ground* &c. and yet perish for ever; but so cannot any that Christ is the foundation of; for if so, then could not Christ be *a sure foundation*, as the Prophet calls him, *Esa.* 28. 16. *Therefore thus saith the Lord God, Behold, I lay in Sion for a foundation, a Stone, a tryed stone, a pretious corner Stone, a sure foundation*: But the laying of Christ as a foundation is in this *second work*; And the beginning of this is our union, which is that thing by which we are ingrafted into Christ, and so grow and bear fruit upon Christ, as the *stock or foundation*

tion; when a soul hath this union, from that moment is Christ his foundation, but not before; for whatever may be found in him, or come from him before this union, be it sorrow for sin, Comfort, obedience, *&c.* it hath not Christ for *a foundation*, for how can Christ be *a foundation* to that soul, or to any thing in that soul, that is not united to him? can we say such a thing is *a foundation* to such a building, and yet the building be separate from that thing, and standing upon something else? not so.

Quest. But the Soule may say, If there be this double worke, and change; and Christ is the foundation onely of the latter, How shall I know whether the worke upon me be Legall or Evangelical, that so, I may know whether Christ be *my foundation*, yea or no?

Ans. This is a most difficult Question; and the farther I consider it, the more doth it beget matter of feare and trembling; and the rather, because those things which we ordinarily bring forth as evidences of the grace of God within us, will not manifest this difference, because there is not any one particular worke, affection, grace, that flowes from the *Gospel-worke* upon a soule, but that worke which is onely *Legall*, hath the counterfeit of that worke, grace, affection, &c. not but that there is a reall difference betwixt those fruits of Sanctification that spring from the Law, and those that come from the Spirit in the Gospel: but in regard the Legall worke hath the counterfeite of whatever the other hath, therefore the discerning of the true from the false and counterfeite, is a most hard thing. For

First, *Doth the Gospel-work cause sorrow for sin,*

sin? so doth the Legal too: The Terrors of the old Covenant made *Ahab* mourne, *Iudas* repent, &c. As the Gospel worke, may make the heart soft, dissolve it into teares, so may the Legall too dissolve the heart into teares, soften it greatly for a while.

Secondly, *Doth the Gospel worke produce obedience, make a soule run to God upon his knees dayly? so may the Legall too.* Isai. 58. 2. *Yet they seeke me dayly, and delight to know my wayes, as a nation that did righteousnesse, and forsooke not the Ordinance of their God; They aske of me the ordinances of Iustice; they take delight in approaching to God. Ishmael* was a praying child, *God heard the voice of the Lad.* Secondly, for Reformation, *Doth the Gospel work cause that? so may the Legall too;* what did *Herod?* Thirdly, *Doth the Gospel worke produce grace? so may the Legall too*, though not true grace, yet grace like the true. First, repentance. See before. Secondly, for self-deniall. *Ishmael* shewed a great example of self-deniall. *Gen.* 25. 9. *And his sons Isaac and Ishmael buried him in the Cave of Machpelah,* &c. So *Saul*, 1 Sam. 11. 12, 13. *And the people said unto Samuel, who is he that said, shall Saul raigne over us? bring the men that we may put them to death. And* Saul *said, There shall not a man be put to death this day.* Thirdly for delighting in holy duties, in the wayes and ordinances of God. *Isai.* 58. 2. *Yet they seeke me dayly, and delight to know my wayes*, &c. Fourthly, for zeale for God, and his wayes. *Paul* before conversion was full of zeale; and the Jewes, *Rom.* 10. 2. *For I beare them record, that they have a zeale for God, but not according to knowledge.* Fifthly, for faith, *Psal.* 106. 12, 13, 14. *then believed they his words,*

words, they ſang his praiſe. They ſoon forgat his works, they waited not for his Counſel: But luſted exceedingly in the wilderneſs, and tempted God in the deſert. Iſa. 48. 1, 2. *Hear ye this, O houſe of Iacob, which are called by the name of Iſrael, and are come forth out of the waters of Iudah; which ſwear by the name of the Lord, and make mention of the God of Iſrael but not in Truth, nor in Righteouſneſs, for they call themſelves of the holy City, and they ſtay themſelves upon the God of Iſrael, the Lord of Hoſts is his name.* For there is a faith of the Law as well as of the Goſpel: ſo long as a man can obey and perform the condition, the Law will give him a faith.

Thirdly, *Doth the Goſpel worke bring a man into Relation to God and Chriſt? ſo may the legal too, into ſome kinde of relation.* Jer. 31. 32. *Not according to the Covenant that I made with their fathers, in the day that I tooke them by the hand, to bring them out of the land of Egypt, (which my Covenant they brake, although I was an Husband unto them, ſaith the Lord.)*

Fourthly, *Doth the Goſpel work beget peace and Comfort? ſo may the Legal too;* for obſerve, ſo far as by the legal work, a faith may be begotten, and ſome kinde of relation held forth in that work, ſo far there will be peace and comfort.

Fifthly, *Doth the Goſpel work make a man to abandon all his ſhelters in himſelf, and fly for refuge to Jeſus Chriſt, and the Covenant of grace? So there may be ſomething like that in the legal work alſo;* for marke it, A ſoul by the light of truth, being throughly convinced that all his duties, obedience, his faith, comfort, *&c.* that

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ſprung from the Law is nothing, and that Salvation is onely to be had in the Covenant of grace, and a naked Chriſt held forth therein, may hereupon quit his truſt and reliance in theſe, and now run in his own ſtrength (as before he did to the Law, ſo now) to the Covenant of grace, and to a naked Chriſt for refuge. I ſay, in his own ſtrength ſtill. As a man when the flood was upon the earth, might have hung upon the outſide of *Noahs* Arke, and yet have periſhed, ſo a man may run thus far in his own ſtrength, and hang upon the outſide of Chriſt (as it were) and yet periſh. And yet all this (though what a man runs to is the Goſpel, yet) no more than *a Legal work*, a work performed in a mans own ſtrength, and not in the ſtrength of Chriſt; for note, as a true Goſpel Saint doth Evangelize the Law, that is, he goes to the Law, labours to obey that in Goſpel-ſtrength, the ſtrength of Chriſt: So a Legaliſt may legalize the very Goſpel, that is, take hold of Chriſt, the Covenant of grace, cloſe with Goſpel-principles in his own ſtrength, when he is convinced he is a miſerable ſinner, and that his repentance, his reformation, his comfort, his faith, *&c.* that ſprings from the Law cannot redeeme him, but his onely remedy is in Chriſt and grace, he may run to that, and hang upon Goſpel-notions and principles for help. Nay, he may not onely run to theſe, but attain ſome fruit; hence

Firſt, *He may attain ſome kinde of reformation*, which it may be he could not attain by the power of the Law, 2 *Pet.* 2. 20. *For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Ieſus Chriſt, they are again entangled therein, and over-*

overcome, the later end is worse with them than the beginning. And *Heb.*10. 29. *Of how much sorer punishment suppose ye, shall he be thought worthy, who hath troden underfoot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?* We reade of a sanctification that even hypocrites attain by the blood of the Covenant, which is a wonderful thing for a reformation to be wrought through the beamings of some Gospel light upon the soul.

Secondly, *He may have some kinde of taste of sweetness even in Christ himself.* Heb 6. 4. *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost.* The heavenly gift is Christ himself. *Iohn* 6. 32,33. *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my father giveth you the true bread from heaven, for the bread of God is he which cometh down from heaven, and giveth life unto the world.*

Thirdly, *He may in a kind be made a partaker of the Spirit.* Heb.6.4. *For it is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost*; that is, he may have common light, and common assistance; which though it is not saving, yet it may be such light & such assistance as may be from the Spirit, such as he hath not in himself, light into truth beyond what he can attain meerly by his reason; & assistance in some duty, beyond what he hath from his own strength: therefore

such falling away are said to doe despite to the Spirit of grace. *Heb.* 10.29. *Of how much sorer punishment suppose ye shall he be thought worthy, who hath troden underfoote the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?*

Fourthly, *He may taste a sweetnes in the word of Christ, so far as he may say, O it is a good word.* Heb. 6.5. *And have tasted the good word of God and the powers of the world to come.* So *Mat.* 13.20. *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.* The seed in Stony places heares the word, and with joy receives it. But what word is this which makes the heart joy against? why the word of the Kingdome, vers. 10. *When any one heareth the word of the Kingdome, and understandeth it not, then cometh the wicked one, and catcheth away that which was sowen in his heart. this is he which received seed by the wayes side*, and that is the Gospel word, not that of the Law. Such an effect therefore may the very Gospel word beget in men.

Fifthly, *He may (as to flashes) at sometimes feele something of the joyes that are above*, his heart may have some kinde of sudden Rauishments with the Joys of heaven, as though they were his: *Heb.* 6.5. *And have tasted the good word of God, and the powers of the world to come:* all this may be in a man, who as yet is without union with Christ, who as yet hath no more worke upon him than what he hath attained by his owne strength, first running in his owne strength to the Law, and

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finding no helpe there, may then run in his owne strength to the Gospel, and then conceiving because now he is got off from the Law, and hath seen the emptinesse of all his legall trusts and rests, and hath got some light into Gospel truths, and hangs as he thinkes upon Christ and the Covenant of grace onely, though yet all this his hanging is but an act of his own, a hanging upon the outside of the Arke, he judgeth that though his condition was bad before, yet now it must needs be good, and from this conception of himselfe he is it may be holpen somewhat to reforme, finds sweetnesse in thoughts of Christ, because he thinkes he hath now layd hold on him, and Christ must needs be his; he hath Joy in hearing Gospel truths, and feels at a fit as 'twere a kind of heavenly Joyes in himselfe, and yet for all this in old *Adam* still; and the fruite he beares (though it seeme glorious) comes not from union with Christ as the foundation of all, but from union with the old Stocke, and hence it comes to passe that in the end all the fruite drops, withers, rots, goes to decay.

Hence it is, seeing many that attaine all these things fall away in the end, that some so boldly stand for, *and maintaine falling away from grace*; for indeed what can be more like grace than the aforesaid things? but yet their Position is false, and arises from the not distinguishing of *workes Legall*, from *workes Gospell*; whatever may be in man by vertue of a legal worke, that is, a worke wrought in a man, either by legall Principles, or by legal strength, working upon Gospel principles; all that, a man may fall from, because all that may be, and the foule not upon the foundation, Christ, and therefore the building may fall. What-

ever a man comes by, either by old Covenant light, or by old Covenant ſtrength, all that he may looſe, for the old Covenant is a fading thing; 'tis ſuch a Covenant as may be broken, *Heb.* 8. 9. *Not according to the Covenant that I made with their fathers, in the day when I tooke them by the hand, to lead them out of the land of* Egypt, *becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord.* And though God by vertue of that Covenant ſtands in ſome kind of relation (as I have ſaid) to perſons under it, yet ſuch is the Tenour of that Covenant, that if they doe not keepe Covenant, but rebell, God will caſt them off, and not regard them for all that: and therefore the Apoſtle, for thoſe words in *Jeremy*, although *I was an husband to them*, reads, *and I regarded them not.*

Now ſo much ſeeming grace may be in a man by vertue of old Covenant light, or old Covenant ſtrength, acting upon Goſpel light and principles, that it is the moſt difficult thing in the world to diſtinguiſh it from true grace: therefore ſo many that ſeemed to have true grace fall away; and then men when they ſee it, and finde Caveats in the word, to perſons going far upon Goſpel principles, to take heed leaſt they fall away, Conclude, *men may fall away*, which indeed is falſe, for no ſoul truly in Chriſt, can ever fall, but perſons may run thus far, and yet ſtill in the Stock of old *Adam*; and ſuch may fall.

Hence alſo ſome conclude falſely *Free-will*, not diſtinguiſhing betwixt workes flowing from Legall light and ſtrength, and that flow from Goſpel light and ſtrength. To the firſt, man hath a power, and by his owne ſtrength doth all, and be-

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cause many goe so farre in that strength which they feele to be their owne, as that they thinke themselves to have true grace, and to be living members of Christ, (which as indeed it is not so) hence they conclude man hath a power and a will in himselfe to receive Christ, which is not so; man hath a power to repent, obey, believe, in a legall way, and he hath a power to lay hold on Christ as tendered in the Covenant of grace, in such manner as a man may be said to hang on the outside of the Arke: but a power to receive Christ in Truth, so as to be in him, this he hath not; this is the free gift of God, and no person in the world ever can, or shall thus receive Christ, but he onely to whom it is given.

Quest. But you will say, if a man by Legall Principles, and Legal strength, may goe thus far, wherein lyes the difference betwixt the true Saint, and this seeming Saint?

Ans. *The maine and essentiall difference ly's here, in the roote the one and the other grow's upon.* The seeming Saint may have many glorious things, but the roote upon which all he hath or doth, stand's, is the old *Adam*; The true Saint perhaps may have fewer and lesse glorious branches than the other, but the roote of what he hath or doth, is the new *Adam*. So that in a word, it is the soules union with Christ as *the roote*, the foundation of all that he hath or doth, wherein ly's the *very foundation* of this difference; I say, all ly's here, in our having or not having union with Christ.

Possibly there is many a gratious soule, that never in all his life time attaines so much as what we have shewed may be in the seeming Saint, and yet for all that he stands for ever, and all the Power of

Hell shall never be able to shake him; and the other which hath more glorious branches, will fall at one time or other. The reason is, because the first, though the branches be the lesse, and lesse glorious to outward appearance, yet having this true union with Christ, grows upon this sound roote, that can never decay; the other, though the branches may be greater, yet stands upon a rotten Roote. As you may see two Trees, one hath great Limbes and branches, and makes a great spreading, and for the present is very greene, onely there is some rottennesse at the roote; the other hath but small branches, and is not outwardly halfe so glorious, but hath a firme sound roote; Now of these two, the great Tree, though he make a greater shew and spreading of branches, yet because there is rottennesse at the roote, he will not retain his greennesse, but is in a decaying state, and in time the leaves fall, the branches wither, and the whole tree dyes; but the lesser Tree, though he is not comparable to the other in bignesse and multitude of branches, nay, perhaps never comes to have so many spreading boughs, yet because he is found at roote, he still grow's, retaines his greennesse, & his fruite (unlesse in some winter seasons) and never rotts: So, therefore let no poor soul thinke with himselfe, I cannot be sincere, because I have never yet gone so far, as those have done and doe that fall away; it may be soule, thou never shalt in thy life, and yet thy condition may be good, and thou shalt stand for ever, when the other shall rot and perish, if thou art upon the right roote, and that little thou hast grow upon that roote, that is, if thou hast union with Christ the new *Adam*, and thy branches spring thence. For here (I say) in this union ly's the difference,

rence. Whence we may all learn, that of all things in the world its most necessary that we minde this union; and if we would know either the goodness of our state, or the worth of any thing we either do or have, we must labour to finde out what is the roote of all, and whether or no, what we have or do, spring from Christ as the roote.

Quest. But how shall I know whether Christ be my roote, and what I have and do, spring from him as the roote?

Answ. The best Evidence that I am able to give is this; *If Christ be thy roote, then wilt thou sensibly perceive that thou hast nothing at all, no wisdom, no strength, righteousness, holiness &c. but what springs from the roote:* If we could conceive such a thing as a Tree to have sense, we might also conceive that the Tree would be really sensible of this, that it hath no sap nor moysture but what comes from the roote, nor could it put forth branch, leafe or fruit, were it's roote taken from it. So if Christ be the roote, the soul will be really sensible of this, nothing more, that I have no wisdom, strength, *&c.* nothing, nothing in my self but what comes from Christ; it will (I may say) as sensibly feel its strength, and all it hath coming up from Christ, as a Tree had it sense would feel the shooting up of the sap through the body of it, into it's boughes, branches and fruit.

But now because there may be a great deceit here, and our wicked hearts are ready and willing to deceive themselves, therefore minde these two things.

Firstly, *That there is a difference betwixt the acknowledging Christ to be our all, and the feeling of this.* There is no Protestant but upon his

principles must confeſs it, but there are but few that feel it, and a man never comes to feel it till firſt he is brought to this, that he cannot feel ſtrength, holineſs, *&c.* in any thing in the world elſe, for ſo long as a man can feel ſtrength and helpe any where elſe, he doth not feel Chriſt as his ſtrength and helpe, if he be convinced he is miſerable, if he can but feel ſuch a thing as this in himſelf, I can repent, mourn, reform, *&c.* he reſts there, and comes not to feel Chriſt his ſtrength; if he ſee an emptineſs in theſe things, if now he can but feel a power to go and believe the promiſe, hang upon Chriſt in a generall way, he reſts there, if he cannot feel this, but finds clearly that his repentance, yea his faith, is but a thing of his own and nothing, if now he can but feel a power in himſelf to go and pray to God to give him the true faith and repentance, 'tis a hundred to one if he reſt not there. So long as he feels any thing in himſelf, he feels not Chriſt at all. But now when God brings a ſoul to feel Chriſt indeed as his roote, he is made firſt as really to feel as ever he felt any thing in the world, that he hath nothing, feels that he hath not one holy groan, cannot ſhed one true tear, cannot believe, nay cannot in himſelf wait upon God that would give him faith, *&c.* when he is thus, and hath no feeling in himſelf, then he feels ſenſibly a flowing of wiſdom, ſtrength, holineſs from another, ſo as that now he can ſay, This ſtrength, this holineſs, *&c.* is verily none of my own, and I am nothing notwithſtanding it.

Secondly, *There is a difference betwixt clinging to Chriſt, and thereby getting ſome of his ſap, as I may ſay, from him, and being united to Chriſt as my very and onely roote.* As for Inſtance: the Ivie you know clings to the Oak, and there-

thereby gets some of the sap, by which it is nourished in part, but it hath a root of its own; the root of the Oak is not its root: Now because it wants the firm root of the Oak, and hath but a weak root of its own, thence it comes to pass, that notwithstanding it gets some moisture from the Oak by clinging to the outside of it, and hath some sap also from its own root, yet it is very subject to wither, and dies whilst the Oak lives. So it may be with a Legal soul, as what hath been already said makes appear: he hath a root of his own, the root of old *Adam*; but finding himself, notwithstanding this root, to be but a withering branch, he may by that strength that is given him from this root, cling to Christ the living Oak, hang upon him in an outward way, as the Ivie hangs on the bark, the outside of the Oak, hereby he may get as well some sap from Christ, whilst he thus hangs upon him in an outward way, as may somewhat help to make him green, keeping life in him for a time, as doth the sap he hath from his own root: and hereby his life is partly from his own root, which affords him so much sap as gives him strength to cling to this living Oak, and partly from that sap which by clinging to Christ in an outward way he draws from him: yet because this soul hath not Christ for his root, but what nourishment he gets from him is only in an outward way, by an outward cleaving to him, and clinging about him, to which he is assisted and enabled by that strength that is afforded him from his own root, the old *Adam*; Hence it comes to pass, that at one time or other, this cleaving soul which receivs not its strength life, nourishment from Christ, by vertue of a real union with Christ as his root, but by vertue of an outward cleaving and sucking from Christ, doth die and

and wither, therefore I say, a difference there is betwixt clinging to Christ, and thereby sucking for a time some sap from him, and union; clinging is not union, neither is the coming of sap that way the same with that sap that comes by vertue of the union of the Tree; the sap the Ivie gets is forced from the Oake into it self by clinging about it, and violent sucking: but now the sap that comes from the root into the Tree, that ascends in a naturall way. So where union is with Christ as the roote, the soule feels the sap it's strength, holiness, &c. flowing into it from Christ in a secret, yet wonderful natural way, so that it flows into it without the souls striving and struggling to force this sap to it's self, but it comes in a natural way, it flows up secretly, and in a manner indiscernably into it, the soul begins to feel it self full of sap, but knows not how it was filled hardly: now this being come into it, then it causeth this soul to put forth daily new branches, leaves, buds and fruit; but where it is otherwise, though sap may be had from Christ, yet it is but a forced thing, a thing extorted by outward clinging, and as the Ivie when its own roote doth not afford it sufficient sap to make it cling to the Oake, dies; so this soul when its own strength, the strength received from old *Adam*, by which it clings to Christ in an outward way shall fail it, that it can cling no longer, it will die and wither, notwithstanding for some time, whilst its own strength served it to cling close, it did receive a kinde of life and nourishment from him.

The

The Promiſe of the Father.

ACTS 1. 4.

Waite for the Promiſe of the Father.

The whole verſe runs thus;

And being Aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but waite for the Promiſe of the Father, which ſaith he, you have heard of me.

WHat promiſe is this, which our Lord and Saviour Jeſus Chriſt when he is now aſcending into heaven, doth give a ſtrict and ſpecial command to his Diſciples, to look at, and waite for, calling and entitling it, The promiſe of the Father? To that I anſwer, This promiſe *is no other but the promiſe of the holy Spirit*, and that is clear from the following words, *which ſaith he, ye have heard of me*; This promiſe of the Father that they were now commanded to wait for, it was that promiſe that Chriſt had been minding them of ſometime before; *Wait for the promiſe of the Father which ye have heard of me*, which I told you of, and minded you of before; now what was that promiſe that Chriſt had been minding of his Children of again

and

and again, not long before this time? If we look into *Johns* Goſpel we ſhall find, that the *promiſe of the Spirit* Chriſt did again and again pitch the faith of his diſciples upon, and that immediately before his death, before he was taken from them. *Joh.* 14. 16, 17. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you.* And verſ. 26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* So again, Chap. 15. 26. *But when the Comforter is come, whom I will ſend unto you from the Father even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.* So again, Chap. 16. 7, 8, 9, 10. *Nevertheleſs, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you: and when he comes, he will reprove the world of ſin, & of righteouſneſs, and of judgement. Of ſin, becauſe they believe not on me; of righteouſneſs, becauſe I go to my Father, and ye ſee me no more.* Yea, this is clear, in the ver. following our Text, *For John truly baptized with water, but ye ſhal be baptized with the holy Ghoſt not many days hence.* So that that great promiſe, which Chriſt had been minding his children of a little before, (which he points at here, *which ſaith he, ye have heard of me*) it was the *promiſe of the Spirit*; and it was not the Spirit in that *ſpeci-*

all

all way of working in glorious miracles, and interpreting of Tongues, and the like; but indeed it was the promise of the Spirit *in general*; for he referr's to that promise of the Spirit, which they *had heard* of him, which was as a *Comforter*, as the *leader and guider* into all truth, as a *Testifier* of the Love of Christ to the soul, as a *bringer to remembrance* of whatsoever Christ had said unto them, as a *glorifier* of Jesus Christ in the hearts of his Children, *he shall glorifie me*; so that it looks to the promise of the Spirit *in general*, when Christ saith, its that *ye have heard of me*,

Quest. 1. But why doth Christ call it the promise of the Father? doth not Jesus Christ himself promise the Spirit? doth not Christ say, *I will send you another Comforter*? is it not the promise of Jesus Christ himself, as well as of the Father? why doth he then call it the promise of the Father?

Answ. *Because Christ himself as Mediator hath the promise of the Spirit from the Father*, Isa. 42. 1. *Behold my servant whom I uphold, mine Elect in whom my soul delighteth, I have put my Spirit upon him &c.* And its fulfilled to Christ, *Isa.* 61. 1. *The Spirit of the Lord is upon me* (saith Christ) *for he hath anointed me, to preach good Tidings* &c. Jesus Christ himself, as he stood in our stead, doing our work, and acting in our nature, so he did receive the promise of the Father himself, the Spirit; and therefore its called the promise of the Father.

Secondly, *In respect of the Antiquitie of it, Because the Father had promised it long before this time, so its the promise of the Father*; Christ had promised the Spirit to his, but is was lately, and so it was a new promise, not many dayes old, made

made but a little before his death: but the promise as it was the Fathers promise, so it was antient, made many hundred yeares before, though now to be fulfilled: for the Time of the old Testament, was the time of the Fathers administration, now in this time there were many promises of the Spirit to be afterwards fulfilled, as in *Joel.* 2. 28. *And it shall come to passe afterward, that I will powre out my Spirit upon all flesh; and your sons and your daughters shall Prophesie, your old men shall dreame dreames, your young men shall see visions.* Zach. 12. 10. *And I will powre out upon the house of* David, *and upon the Inhabitants of* Jerusalem, *the Spirit of Grace and of supplications, and they shall looke upon me whom they have pierced, and they shall mourne for him, as one mourneth for his onely Son, and shall be in bitternesse for him, as one that is in bitternesse for his first-born.* And therefore this promise as it was the Fathers, so it was antient; and for the Antiquitie of this promise, because it was most antiently the Fathers, therefore it may be called the promise of the Father.

Thirdly, *It's the promise of the Father, because of the times and seasons of the giving out of this promise*; for the times and seasons are in the hands of the Father, so Christ tell his Disciples in this Chapter, *But the Father hath kept them in his owne power.*

Fourthly, The maine reason is, *That hereby Christ might strengthen and confirme the faith of his Disciples and Children in waiting for this promise*; we have need of all that can be to strengthen our faith, and therefore Christ calls it the promise of Fathers, the Disciples might conceive, O it

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the Father willing we should have the Spirit? we know how willing Christ is, he hath said he will send us a Comforter, we are sure we shall want nothing that Christ can doe for us, but is the Fathers heart as free to give out the Spirit? when Christ comes to heaven, will not the Father binder it? Christ therefore entitles it rather the promise of the Father than his owne; as if he should have said, Do not thinke poore soules, that my Father is unwilling to give out his Spirit, that he is an Enemy to your peace, comfort and Joy, or the coming of the Spirit of grace; no, the Fathers heart is as full and as free, as you can conceive mine to be, for its the promise of the Father.

Quest. 2. But why doth Christ pitch the faith of his Disciples now at the time of his ascension upon this promise, rather than upon any other? could he not bid them as well to waite for some other promise as for this?

Ans. 1. *Because there was no promise so suitable unto the state and condition that the people of Christ, the Disciples of Christ, his followers were now come into, as this promise*; no promise is so suitable to a poore soule in the time of Christs absence, as the promise of the Spirit; Christ had been personally present with his Disciples some time, and he had comforted, cheered, warm'd and quickened them, and when his personall presence was to leave them, no promise could be so sweete, comfortable, and acceptable to answer their condition, as this promise of the Spirit, therefore Christ gives them this promise as most suiting them, if any thing could hold them up against the rage of the world, and the malice of the Devill now in his absence, it would be the promise of the Father, therefore

therefore it was the most suitable promise.

Secondly, *Because this promise, it was now in the very nick of fulfilling.* The promise was antient, but now the very time of fulfilling of it was at hand, the time of giving out of more abundance of the Spirit was drawing on. Now, it's the way of God with his children, when the promise is upon the nick of fulfilling, then will God be putting on his children in a more especial manner to be waiting, and seeking, and looking up to him, even for the fulfilling of that promise. Therefore when the seventy yeers Captivity in *Babylon* was run out, then God stirr'd up the heart of *Daniel*, and he falls down before God, and prays, and urges the promise, and believes: when the time was even expired, when God comes to give forth his promise, when the fulfilling time is come; then God puts his people upon waiting for it. So afterwards, when *Jerusalem* was to be built, when the time of fulfilling was come, then the Lord wonderfully stirs up the heart of *Nehemiah*, and he falls down before the Lord, crying, *O that Jerusalem might be no more a city without walls!* And indeed, it's a great argument, (though not a demonstration to convince men; yet) it's such an argument as carries much weight in it, to the hearts of the children of God, when they are put on in a more special manner to wait upon God, for the fulfilling of this or that particular promise, for the doing of this or that particular work: though the times and seasons are many times hid to us, yet they are in the Fathers power, and they are all known to him; and when they draw nigh, God doth usually make that work to run over the heart of his children, and sets them a praying, and seeking,

ing, and believing, and waiting for that work: and it may be they can hardly tell how it comes to pass that they are so put upon it; but it comes from a secret way of Gods dispensation towards his children: when God sees that the work is ripe, and the thing is neer at hand, that it may come when his children are in a waiting posture, he will fore-run it over the hearts of his children, ere he bring it visibly forth before the world. But though this be a real truth, yet I do not take it to be the special reason here, why Christ doth put them to look for the fulfilling of this promise rather than any other: but the chief Reason I take to be this:

Thirdly, *Because the promise of the Spirit it's the great promise, that the Saints and people of God in the New-Testament-days are to have their eye fixed upon, and are to be found waiting upon God continually for the giving of it forth.* It's that great promise the Saints are to be looking up to the Father for in the New-Testament-times. Under the Old Testament, the Saints had a great bundle of promises; but there was one great and leading promise, that stood out before all the other promises, and that was the coming of the Messiah: and unto this promise, all the Types, Shadows, Ceremonies and Services of the Law did look; they ran into this promise. So the Saints and people of God in the times of the New Testament, have a great and leading promise also: but this great promise of the Old Testament, is no promise to them; for it's accomplished: Christ hath come and died, and is risen again; and we look not for him to come and die any more, to satisfie his Fathers Justice: but now there is, I say, a

great and leading promiſe in the New Teſtament, which the Saints fix their eye upon above all other promiſes; and that is *the promiſe of the Spirit.* As the Saints under the Old Teſtament look'd chiefly to this *promiſe of the Meſſiah*; O when will our Meſſiah come? when will the Redeemer come? when will Chriſt come? Why ſo the Saints under the New Teſtament, have *this as their great expectation*; O when will the Spirit come? when will the Spirit come down more into our hearts? O when ſhall we be more fill'd with the Spirit, and be enabled to walk in the Spirit, and to live in the Spirit, and have all our teaching from the Spirit, and all our ſtrength and life, and whatſoever we have, from the Spirit? this is that the Saints ſhould have their eye fixed upon, under the New Teſtament. And ſo the Obſervation at this time ſhall be this:

Obſerv. *That the promiſe of the Spirit is the great New-Teſtament-promiſe:* it's the great promiſe that the children of God in the times of the New Teſtament are to be looking up to God for the fulfilling and accompliſhing of.

In the proſecution of which Point, I ſhall follow this Method: (all moulds and methods they are but things wherein we are to ſeek the edification one of another:)

Firſt, I ſhall ſhew you, *That the promiſe of the Spirit is a great promiſe.*

Secondly, *That it's the great New-Teſtament-promiſe.*

Thirdly, *Why the Lord held forth his Spirit to his children as the great promiſe:* why he would have them look more upon that promiſe, than upon any other promiſe.

Fourth-

Fourthly, I ſhall *apply this bleſſed truth to our hearts.*

Firſt, The promiſe of the Spirit, *it's a great promiſe*, a very great promiſe. So it is,

Firſt, if we do conſider *The thing promiſed, the gift given by vertue of this promiſe.* What can be a greater gift, than for God by promiſe to give himſelf to a poor ſoul, for the Father and Son to give themſelves to a poor ſoul? Now the promiſe of the Spirit, it's the gift of God himſelf, the promiſe of God himſelf; we have God giving himſelf by promiſe, the Father giving himſelf, and the Son giving himſelf; for theſe three are one: where the Spirit is given, all are given; and where the Spirit comes and dwells, there's the dwelling of the whole, the Father, Son, and Spirit, all the bleſſed Trinity. Now what a wonderful gift is here? Is it not a great promiſe then?

Secondly, it's a great promiſe, if we conſider *the promiſe maker.* We make account of the promiſes of great men: this is a promiſe made by the greateſt in heaven and earth; the Father and the Son are the greateſt. *My ſheep* (ſaith Chriſt) *hear my voice, and I give unto them eternal life; and none ſhall pluck them out of my Fathers hand: and my Father* (ſaith he) *is greater than I.* Here are the two greateſt in heaven, the Father and the Son, and they make this promiſe: the Spirit proceedeth from both, as the gift of either; the Father promiſeth it, and therefore it's called in the text, *The promiſe of the Father*; the Son promiſeth it, *Joh.* 16 7. *Nevertheleſs, I tell you the truth; it is expedient for you, that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will ſend him unto you.*

Thirdly, it's a great promiſe, if we look to *the way or means of conveying this promiſe to the ſoul.* The greater and more difficult means a man muſt uſe, to fulfil ſome promiſe made to us; the greater and higher account we have of his promiſe: the worth of a mercy may ſometimes be meaſured by the means through which it is brought about. Now do but look at the difficulties this promiſe comes through; it comes upon the account of Chriſts Interceſſion for it in heaven: *I will pray the Father, and he ſhall ſend you another Comforter.* Before this promiſe can come forth, in the fulneſs and glory of it, Chriſt muſt ſtrip himſelf of his glory, come down from heaven to earth, be made a reproach, die a curſed death; and after this, go up to heaven again, and there pray and plead; and all before this promiſe can be given forth: ſo that it's a promiſe that comes through all Chriſt's doings, and ſufferings, and interceſſions, before it can be given out in the fulneſs and glory of it: *I will pray the Father, and he ſhall give you another Comforter:* It's therefore a great promiſe.

Fourthly, it's a great promiſe, if we do but conſider *The great things that are laid up in this promiſe.*

Firſt, *All our ſpiritual peace and comfort is laid up in this promiſe:* all that inward joy, and peace, and comfort, that a poor ſoul hath, it's all lodg'd up in this bleſſed promiſe: hence the Spirit is call'd *The Comforter*, becauſe all our comfort (if true) it comes from him: there's a joy which men have for a ſeaſon, (as that of the ſtony ground) which men may have by the common workings of the Spirit; but it's not that comfort and joy which

which the Spirit works in the hearts of the Saints in a ſpecial way, as the Comforter. All the true joy and comfort that Saints have, they have it in and from this promiſe. Hath a ſoul comfort in *a way of ſenſe*, from the ſenſible feeling of the gifts, and graces, and operations of the Spirit of God in his heart? This comfort (if it be right) it comes from the Spirit, and ſo it's laid up in the promiſe; it's the Spirit of God that muſt come and work in us, and that muſt diſcover his own workings in us, that muſt work our grace, and make us to feel our grace, and make us to know that that which we feel it is grace: for if the Spirit of God do not come in, and bear witneſs to what we feel, there will be no true comfort that we can have that way. Have we comfort in *a way of faith*, in hanging upon the general promiſe? A poor ſoul finds nothing, all is dry and dead and all comfort he had formerly in Duties and Ordinances, is goae: now he looks up to the promiſe, and draws in comfort from God altogether in a way of faith, when all is dead within. This comfort of faith is alſo from the Spirit: for the Spirit of God enables us to act this faith; we are not able of our ſelves to put forth the leaſt act of faith: the ſoul cannot, when he wants ſenſe, put forth the leaſt act of faith; but it's the Spirit of God, the exceeding greatneſs of the power of the holy Spirit, that comes and raiſes up the power of a poor ſoul: the Spirit of God comes, when the poor ſoul is quivering, and ſhaking, and trembling under temptations; and comforts, ſtrengthens, ſtays, ſupports, refreſhes, and eſtabliſhes the heart and the ſoul. So all the comfort, peace, joy, and conſolation of the ſoul, it's from the Spirit, it's all lodg'd up in this promiſe.

Secondly, *All our ſpiritual light and teaching is from hence:* it's the office of the holy Spirit to be the teacher of the Saints: *He ſhall teach you all things, and bring all things to your remembrance.* He is the Saints comforter, and he is the Saints teacher: all our light and teaching it's laid up in this promiſe. There's a vaſt difference betwixt the knowledge men have in their heads, which we call Notion; and that knowledge which men have from the Spirit, which the Apoſtle prays for, and calls *the ſpirit of Wiſdom and of Revelation:* if we have any true light, it's from the holy Spirit. As all outward light by which we ſee natural things, it's from the Sun; and if the Sun were out of the firmament, there would be no light to ſee created things: ſo the inward light by which we ſee things as they are ſpiritual things, all this light is from the holy Spirit; and if the Spirit of God do but withdraw from the heart, all it's light is but an heap of darkneſs: ſo, the light of the people of God, it's not in themſelves, and their knowledge it's not in themſelves. Sometimes men may beat out knowledge and light by their Reaſon and Parts; I, but there's another kinde of light, in 1 *Cor.* 2. and this is from the holy Spirit of God: the Spirit of God it is the enlightning principle. True Reaſon, it's the light of man; but it's as a real truth, that the Spirit of God is the light of Reaſon: therefore we have a ſpeech in *Job*; *There's a ſpirit in man; but the inſpiration of the Almighty, giving him underſtanding*: that is, there's a rational ſpirit in man, that can beat things out in a rational way, that can diſcover and draw concluſions and inferences, and the like; but it muſt be *the inſpiration of the Almighty*

mighty that muſt give him underſtanding. A man can have no true light, no true knowledge, if there be not a light enlightning this light; if there be not *the inſpiration of the Almighty* enlightning his underſtanding, if the ſpirit of man be not guided by the Spirit of God. The Spirit of God enlightens the natural ſpirit, and the natural underſtanding of man. There's *a ſpirit in man*; but the *inſpiration is of the Almighty*, giving him underſtanding. We have as much need of the light of the Spirit, to underſtand ſpiritual things, as you and I, or any other, have need of the light of Reaſon, to teach and diſcover to us natural things. If a man had not the light of Reaſon, he were a natural fool; and a man cannot make out natural things, but by a natural light: ſo, where the Spirit of God is wanting, though a man hath never ſo much Reaſon, yet that man is a ſpiritual fool, and he cannot make out ſpiritual things, without the light of the holy Spirit: and it was upon this account the Apoſtle *Paul* ſpeaks ſo gloriouſly to the *Corinthians*, he went to preach the Goſpel to confound the wiſdom of the wiſe: *Where is the wiſe, and where is the Scribe, and the Diſputer of this world?* Who can underſtand the Goſpel by the brave wits, and quick apprehenſions of the world? and the ſharpeſt wits, if they could not reach theſe things, where is their wiſdom? No, ſaith the Apoſtle, this is another manner of wiſdom then the world knows: *For after that in the wiſdom of God, the world by wiſdom knew not God, then it pleaſed God by the fooliſhneſs of preaching, to ſave them that believe.* The wiſe men of the world, by their own light, reaſon, and parts, could never know God: God would have the know-

ledge of himſelf come into his children in another way; though they take up truth in a rational way, as men, (and do not lay all upon Impreſſions and Revelations) yet they receive theſe things from God, by the teaching of the bleſſed Spirit of God, and that hath demonſtration going along with it: *I preach not in the enticing words of mans wiſdom,* (ſaith the Apoſtle) *but in the evidence and demonſtration of the Spirit:* and the more we can learn things in the evidence and demonſtration of the Spirit of God, the more light there will be in our Reaſon: for the Spirit of God enlightens the ſpirit of man. If a man have a great deal of underſtanding, and be unacquainted with the way of the Spirits teaching, he knows nothing, and underſtands nothing: *The natural man underſtands not the things of the Spirit of God becauſe they are ſpiritually diſcern'd,* diſcern'd by the light of the holy Spirit: therefore ſaith he, *We have not received the ſpirit of the world, but the* Spirit *that is of God, that we might know the things that are given to us of God.* As if he ſhould have ſaid, There are bleſſed things given us of God, glorious things given us of God ſuch things as are worth ten thouſand worlds given us of God: But how ſhall we know theſe things? Why, not by the ſpirit of the world, but by the Spirit of God: *By this Spirit of God we know the things that are freely given us of God:* it's the Spirit of God that enlightens us.

Thirdly, *All our inward life and motion, it's laid up in this promiſe.* There's no motion that can be in our ſouls, which may be called ſpiritual life, or ſpiritual motion, if it be not from the holy and bleſſed Spirit of God. The Spirit of God to the

the ſoul of man, is as the ſoul is to his body: what is the ſoul to the body? the principle of life and motion: if the ſoul be but out of the body, the man is preſently but a carcaſe, and there's no ſtirring, moving breathing or acting: ſo the Spirit of God is to the ſoul: if the Spirit of God be gone from the ſoul, there's no motion, no ſtirring, no acting; a living Saint this hour, a dead block the next hour; one that hath a great deal of life from God in this duty, is ſo dead and lowe, as if he had no life at all in the next: ſo, the life of the Saints is not in themſelves, but it's in the Spirit of God; and ſo it's laid up in this promiſe.

Fourthly, further, *All the ſpiritual ſtrength by which the ſoul moves, it's all laid up and lodg'd in this great promiſe.* The Spirit of God gives forth all the ſtrength the ſoul hath: *Eph.* 3. the later end, *We are ſtrengthened with all might by his Spirit in the inner man:* All the ſtrength or might that a poor ſoul hath in the inward man, it's from the bleſſed Spirit of God: if a ſoul hath ſtrength to ſtand up againſt Satan, truly it's from the Spirit of God: *The Lord ſhall tread down Satan under your feet ſhortly.* If the Spirit of God withdraw, and leave the ſoul but an hour, Satan will tread him down, and trample upon him: but if the ſoul be a conqueror, an overcomer, it's by the bleſſed Spirit: all the ſtrength we have, whereby we are victors over any corruptions, it's by the bleſſed Spirit. Is there the mortification the killing of any corruption in our ſouls? it's from this Spirit: *If ye through the Spirit do mortifie the deeds of the body, ye ſhall live.* It's not the work of our faith, it's not in our own power: we may ſtruggle and ſtrive, and labour and toil; but

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the least corruption is too strong for the strongest Christian, in his own strength: but now the Spirit that mortifies the deeds of the body. So, have we strength to perform any duty, any work; to hear, to speak the Word of God? truly this is not our own; it's of the blessed Spirit: for if the Spirit of God do but leave a poor soul, it cannot speak, it cannot pray, it can do nothing: the strength that acts the people of God, it's not from themselves; therefore one while they have a heart full of the groans and breathings of the Spirit, and a mouth full of words to spread before God; and at another time they have not a groan in their hearts, nor a word in their mouthes; and they may pump, and they can bring up nothing: this shews, the strength of Christians is not from themselves, but from the holy Spirit of God; therefore a Christian that can at all times command his strength, to pray or preach, it's to be feared that that is the strength of man, and not the strength of God; the strength of the creature, and not of the Spirit; the strength of parts, and of old *Adam*. The Lord lets his children feel that they have not strength, sometimes; sometimes they have, sometimes they have not; that they might live all their whole life onely in dependance upon God. What experience had *Paul* of this? *I know how to want, and I know how to abound; and can do all things*; but how? *through Christ that strengtheneth me:* yet another while, *Paul* could not speak, his mouth is shut up; therefore *pray for me*, saith *Paul* to the Saints; *pray for me, that I may have a door of utterance*: so, we are not sufficient of our selves to think any thing: *I am nothing*, saith *Paul*; *yet by the grace of God I am that I am*: all my strength is laid up in the

the bleſſed Spirit: it's not in my ſelf, it's the Spirit of God that is our ſtrength. So all our ſtrength is laid up in this promiſe.

Fifthly, *All our boldneſs to the Throne of grace, it's laid up in this promiſe.* Can a poor ſoul go to God, and cry, Father, father, Abba, father? Why truely it's the Spirit that enables him ſo to do: *Becauſe you are ſons, God hath ſent forth the Spirit of his Son into your hearts crying, Abba, father:* and that is the reaſon why a Saint one time can go to God, and ſay, Father, father; he can ſpeak it out: another time he cannot go and ſpeak out, Father; it's becauſe the Spirit, that makes the ſoul to cry, Abba, father, it's not in the power of the creature, but our boldneſs with the Father it's the gift of the Spirit of God; it's this bleſſed Spirit of Adoption, whereby a man can run to God, as a childe unto his father.

Sixthly, *All our help and aſſiſtance at the throne of grace, it's laid up in this promiſe: We know not what to pray for* (Rom. 8.) *as we ought: but the Spirit helpeth our infirmities, and the Spirit maketh interceſſion for us, with groans which cannot be uttered.* It's truth, a childe of God doth not know what he ſhould pray for, what he ſhould ſpeak or utter to God, or what he ſhould moſt need; but the Spirit of God comes and *helps our infirmities.* Our work in Prayer, is not, to think what we ſhould ſpeak; but to lay our ſelves down before the Spirit; Lord, come thou by thy Spirit, and manage all our work for us. We are to ſpread our ſelves before the Spirit of God, and let the Lord come and ſpeak all in us. And the Spirit helpeth our infirmities *with groans*, not with words: the Spirit helpeth a

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Chriſtian many times, when the ſoul cannot bring out a word: the ſoul is full of groanings, groanings that cannot be uttered, groanings that have ſo much in them, that they cannot be uttered: the ſoul many times is put by words, and is confounded through fulneſs; for there is by the holy Spirit of God the repreſentation of a multitude of wants together, and of a multitude of mercies together; and the ſoul would fain breathe out all to God, and he cannot ſpeak them out all, but he ſends them up all to God in a groan together: therefore ſaith the Apoſtle, *It helpeth our infirmities with groans that cannot be uttered.* A poor gracious ſoul comes and lies before God, and cannot ſpeak a word; O but it ſends up a groan to God; and though it cannot utter one word to God, yet it may ſend up twenty Petitions in one groan.

Seventhly, *Our ſpeeding at the Throne of grace, our preſenting ſuch things there onely as are the will of our Father, it's from this bleſſed Spirit.* When we come to pray of our ſelves, we do but ask our own thoughts, and ſpread our own wills before God; but if we could come and lay our ſelves always under the Spirit of God, and be willing always to be led and guided by the Spirit of God, there would come forth always the will of God, and not the will of the creature. *He that ſearches the heart, knows what the mind of the Spirit is, becauſe he makes interceſſion for the Saints according to the will of God:* let the Spirit pray, and it ſhall be the will of God: though we are poor creatures, and do not know the will of God; yet when the holy Spirit comes and draws forth the heart, it ſpeaks out of the will of God. O therefore let us come and lie down under the

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motions of the Spirit, and the guidance of the Spirit. *He that searcheth the heart, knows what the minde of the Spirit is*: he doth not look so much what words, and what brave expressions and how these things are uttered; but *he knows what the minde of his Spirit is.* When God comes and looks upon his children, he doth not hearken what brave words come out, but what *the minde of the Spirit is* therein: the great thing God looks after, is, what the Spirit groans after, *what the minde of the Spirit is.* So that all our boldness at the Throne of grace, all our help and assistance, and our speaking so, as to put up such Petitions onely as are the will of God, it's all lodg'd up in this blessed promise of the holy Spirit.

Eighthly, *All our Assurance and Evidence from heaven, it's lodg'd up in this promise.* Hath a poor soul any assurance, any hope, any evidence? O here it's lodg'd; the Spirit is our earnest and evidence: *He hath given us the earnest of his Spirit.* As the giving one an earnest, is an assurance of the bargain; so the Spirit of God is the earnest which assures the children of God of their glorious inheritance with the Saints in light. The Spirit is called *The first fruits*: the first fruits were the assurance of the harvests coming; they are the beginnings of the harvest: so the Spirit of God in the hearts of Gods children, is *the first fruits*; it's the seal wherewith the children of God are sealed: *After ye believed, ye were sealed with the holy Spirit of promise*: and, *Grieve not the holy Spirit of God, wherewith ye are sealed to the day of redemption*: that comes and seals up heaven to them, and glory to them; the Spirit comes and *witnesses* to them and with them, that they

they are the children of God: *Rom.* 8. 16. *The Spirit of God beareth witneſs with our ſpirits, that we are the children of God.* He ſaith before, *Ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, father.* As if he ſhould have ſaid, We have not the old Covenant-ſpirit, the old Teſtament-ſpirit, the *ſpirit of bondage to fear*; but the glorious new Covenant-ſpirit, which helps us to go to God, and call him Father. What can be a more glorious witneſs and evidence to a Chriſtian than this? yet this ſpirit alone cannot bear witneſs: therefore he ſaith in the next verſe, *The Spirit it ſelf beareth witneſs with our ſpirit*; that is, with this glorious Goſpel New Teſtament-ſpirit; the Spirit of God himſelf comes and witneſſeth with this Goſpel-ſpirit, with this ſpirit of Adoption, that we are the children of God. This ſweet Goſpel-ſpirit that is wrought in us, it would not witneſs alone; but the Spirit of God comes and puts his ſeal upon it, and ſaith, O this is a true work of mine, a true work of the Father in a childe. So it bears witneſs with our ſpirit.

Ninthly, *The being and the habit of Grace, it's laid up in this promiſe.* The Spirit of God it's the root and principle of all grace in the Saints: thoſe habits of grace within, are but the off-ſpring of the Spirit in the ſoul. Grace, it's not a thing natural, a thing that we bring into the world with us; but a thing created and begotten: now the creating and begetting Principle, it's the holy Spirit; the Spirit it is, that doth create and beget all grace: were not the Spirit firſt given, there would be no habits of grace in any: all grace in the hearts

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of the Saints, it's from this bleſſed Spirit, and therefore it's laid up in this glorious promiſe.

Tenthly, *All the acting of every grace, it's laid up in this promiſe alſo; the acting of faith, and patience, and humiliation, and all grace.* As we have not the Principle or habit of grace from our ſelves, but from the bleſſed Spirit; ſo every act of grace, it's from the holy Spirit alſo: as the Lord ſaith of his Vineyard, *I will keep it and water it every moment.* God keeps his vineyard, and waters it too; and he waters it every moment, or elſe it would wither and decay: So the Lord keeps us and our grace, and waters us every moment, elſe we ſhould decay. The Spirit of God it is, that comes and waters us, and waters all our grace. Though the ſoil be never ſo good, the fruit is not brought forth, if there be not dropping from heaven upon it: ſo, let the ſoul be good, and the plant of grace in the ſoul; yet if the Spirit do not come and continually drop upon and water our hearts, there will be no fruit brought forth. Every ſoul therefore that is able to put forth any grace, he hath this from the bleſſed Spirit. O what a wretched thing therefore is it, that there ſhould be ſuch a thing in the world, as the ſlighting of this bleſſed Spirit! that any man in the world ſhould ſlight and contemn this bleſſed Spirit, wherein all our grace is, and the acting of every grace lies in it; and it's the exceeding greatneſs of the power of the Spirit, that makes every grace to act. Look upon faith in the firſt acting, it's not wrought by us, but by an exceeding great power, even the ſame that raiſed up Jeſus Chriſt from the dead, when he lay under all our ſins and his Fathers wrath; its that power that works the firſt acts of faith, that exceed-

exceeding greatness of power that helps us to believe: and so it is in all other grace; and the people of God do know that their strength is not in themselves nor their growth in themselves; I cannot be holy, I cannot walk humbly by any strength of my own; I cannot do it of my self; all the acting of my grace it's from the blessed Spirit of God.

Eleventhly, *All those convictions that are wrought in the soul, they are from the Spirit of God.* All the conviction in the soul, whether of sin or of righteousness, it is from the Spirit of God. If a poor soul come to be convinc'd of sin, that he is an unbeliever, it's the Spirit of God must convince the world of sin, because they believe not in Christ. If a soul come to see all his righteousness nothing, whether it lie in the works of the Law, or in the very acts of believing, that all is nothing; it's the Spirit must convince the soul of righteousness. Men run from one piece of righteousness to another; from confession of sins, to vows and promises; and thence, to reformation, and so to higher things: but this doth not convince, till the Spirit of God come and convince the soul; and then it saith, Lord, I am nothing, I have nothing, I can do nothing: I am empty, O that thou wouldst come and fill me with thy holiness. All that can be done by man, and the utmost of Reason and Parts, and the utmost demonstration of Truth to the ear, can never do this, till the Spirit of the Lord come.

Twelfthly, *All those hints of truth, those remembrances of truth, those bringings of the blessed word and promise of Christ to our mind, they are all laid up in this promise of the Spirit.* It's the Spirit, *it's the Spirit that shall bring to*

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your remembrance, saith Christ, *whatsoever I have said unto you.* The holy Spirit of God comes and makes the soul to remember all the words of the Lord Jesus Christ, all the promises in the blessed book of God, that concern our sanctification, any piece of it, any thing belonging to it, or that concerns our consolation, or any piece of it, or any thing belonging to it they are all lodg'd up in this great, and glorious and blessed promise of the Spirit of God. As in the promise of the Messiah, are lodg'd all the promises of our Justification, and every piece of it: so in this promise of the Spirit, is lodg'd up all the promises of our Sanctification and Consolation. Justification flows out of the one; and Holiness Peace, and Comfort, out of the other. Is it not then a great promise? O it's a glorious and most blessed promise.

I had thought to have shewn you, *how it is the great New-Testament-promise*, the great promise that we are to look for under the New Testament: but I shall not be able to come to that at this time.

The Lord therefore set that upon our hearts; and as there is much lodg'd up in this promise, so, O that our hearts were now all taken with it, that we might all look up unto God for the giving out of this Spirit. Methinks none should go home now and say, I will not regard this Spirit, I do not see any thing in this Spirit; much less, that any should go away and jeer at the Spirit, laugh at the Spirit, and make a mock of it; O far be it from our souls that any here should do so: but let us every one look after this Spirit; Lord, come and give out of thy Spirit to my soul, come and give out of thy Spirit to my soul: Lord, I have been a rebel, an

enemy, a wretch, an oppoſer; but let thy Spirit come and ſubdue my corruption; let thy Spirit come down, and bring up my heart to thee: O thy Spirit, Lord, to ſubdue this wretched diſtemper in me, that have been a mocker and jeerer at thy Spirit. Poor ſoul! doſt thou want a word of Conviction, to be thorowly convinced before the Lord? O ſay now, O Lord, ſend thy Spirit to convince me; now, O Lord, let thy Spirit convince my ſoul of ſin, let thy Spirit convince my ſoul of righteouſneſs, let thy Spirit come and ſhew me how I have not believed in Chriſt, how that I have taken up other things beſides Chriſt, as my Foundation, and laid other foundations beſides the Foundation of God: let the Spirit of the Lord come and ſhew me how many righteouſneſſes I have ſet up inſtead of the Lord's righteouſneſs. If the Spirit of God ſhould come to our hearts now, not a man or woman here, but would go out, and ſay, O! I am a poor wretched creature; I thought I had had wiſdom when I came hither, but I go out a fool; and I thought I had had ſtrength when I came hither, but I am weakneſs it ſelf; and I thought I had had parts and gifts, but I am nothing: I thought I could have believed and acted faith upon God, but I can do nothing, nothing of my ſelf. If the Lord come to convince by his Spirit, it will be thus indeed.

There are many Legal convictions, and men go away hardned after them, and they are ten times worſe. Haſt thou, man or woman, been convinced of that, and haſt gone away mightily affected, and yet canſt thou come again, and ſit here and ſleep? O beg of the Lord to give out his Spirit to convince thee, and to do all thy works in thee and for

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thee. Hast thou been a long time doubting, and seeking what way God will own, what Truth God will own for his Truth? O labour for the Spirit, cry for the Spirit, for the teachings of the Spirit; beg of the Lord to teach thee by his Spirit: spread the promise before the Lord; Hast thou not said Lord, *Thy Spirit shall teach us all things, and guide us into all truth?* Here's thy promise, Lord; Lord, now let me have thy Spirit, to reveal thy Truth to me, and to shew me thy will. And when the Spirit comes and teaches us, we shall know Principles in another way than we did before: a Christian can see a clear evident distinction betwixt those Principles he fetches in from Reason, and those he hath from the Spirit of God enlightning his Reason.

Now wouldst thou depart? O beg of the Lord to come and give thee his Spirit; and then being taught by the Spirit of God, thou wilt stand to the Truth. The reason why men are this to day, and another thing to morrow, it is, because they are not taught by the Spirit, but their faith is laid in the wisdom of men, and they take up things from men, and do believe a thing because such a wise man speaks it; and when a wiser than he comes and speaks otherwise, then they will leave that, and take up what he saith. Now, saith the Apostle, I *come not to you with the enticing words of mans wisdom, but in demonstration of the Spirit, and of power; that your faith might stand, not in the wisdom of man, but in the power of God.* As if he should have said, I know how apt you are to take up things in the wisdom of man, and not in the light of the Spirit of God: but cry out, Lord, let me have nothing, but in the power of

God, and from thy Spirit upon my heart, in the demonstration of thy Spirit: this will hold; a man will stand to this; he will say, I did not receive this truth by the light of my Reason, but by another light: hereupon the soul will hold to truth. As the Saints in Q. *Mary*'s days could not dispute, but yet they would die for the Truth; they had their Principles in the light of the Spirit, and in the power of the Spirit. Now how many now adays have their faith founded in the wisdom of men, and not in the power of God! If God should come and sift men, you will never hold, if you will not learn of the Spirit, but have things onely from your Reason. How many have spoken gloriously of the truths of the present age! and when it comes to some tryal, when there comes suffering, and their own interest calls off to the other side, turn their backs upon it? That which men have had onely from their Reason will not lead them thorow temptation; if temptation come, that man will give away his truth, rather than part with his interest, his honour or profit, or the like. A man that hath Reason, will gather up a great deal in the notion; but if the Lord do not teach us by his own Spirit, we shall not hold. O beg this, every heart for himself, and for all the children of God at this day, that we might not know things by the spirit of man, but by the Spirit of God; for the spirit of man will get a great deal of knowledge, and let it out again. O that the Spirit of God (contemned by many in this generation) might be honoured by us! Art thou a poor soul? hast thou no strength nor life to duty? dost thou say, I come to pray sometimes, and would fain have my heart in heaven, and keep my faith up, and be full of groans; but

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I cannot speak a word, nor utter a groan, but am just like a block? O come to the Lord, and say, Good Lord give me of thy blessed Spirit: I have sate often, and heard in a customary and formal way; and so have I pray'd; but Lord, give me thy Spirit to hear, and thy Spirit to pray, and thy Spirit to do all in my soul: O then you should finde strength, and assistance, and help, and such help as the soul cannot imagine. So, hast thou not boldness? canst thou not call God Father? say, Now Lord, thy Spirit, let the spirit of Adoption come into my heart; Lord, fill my heart with thy Spirit, that I may cry, Abba, father: if thy Spirit come down into my soul, I shall cry Father, it will help my infirmities, and tell me what to say: I would go to God, but I know not what to say, nor what to lay before God, nor what to ask: O Lord, thy Spirit now, to put words into my mouth, and thy Spirit to put groans into my heart. So, a poor soul that goes about doubting, and saith, I am undone; such and such are happie and blessed, they are the children of God, but I shall perish for ever; whosoever goes to heaven, I shall go to hell: O go to the Lord, and say, Lord, I cannot see thy seal upon this my affliction: good Lord, come, and give me thy Spirit, that earnest of glory, and seal my spirit for glory; and witness by thy Spirit with my Spirit, that I am thy childe. O let every one look after this, every one minde this: we are here but a little while; we run thorow the world, and little think of Eternity, and then at last we cry out, O that I had look'd after God and his Spirit, O that I had now the evidence of the Spirit! I have follow'd pride, and vanity, and wantonness, and the world, and how I might be rich; O that I

had now the Spirit of God! I would give ten thousand worlds, if I had them, that I had but the witness of the Spirit, and the evidence of the Spirit. O, Christians do not minde the great things of God, of Religion, and of their souls; but we have gotten Religion in a form, and as an art, like a trade in the world. Men think they do enough, if they do but now and then say over a Prayer, and read one of the Psalms, or the like: O you will wish another day, O that I had Jesus Christ, O that I were sealed with the Spirit of God! if you want this, the day of Christ will be a bitter day to you. So, is your heart dry and withering? Pray to God to come by his Spirit, and water you every moment. It may be, your hearts are a little stirred when you are under a Sermon; but you go away again, and forget all: Now say, soul, say to the Lord, My conscience is touched now; good Lord, as I go out of this place, water me; and as I go home, water me; and all the week, water me; and every moment, Lord water me, till I come again. There's need of this; beg of the Lord for it, and pray to the Lord to give his Spirit for this end; for the Spirit of the Lord doth this. So, hast thou had many sweet promises many times, and thou forgettest them? cry, Lord, thy Spirit, thy Spirit, to bring all these things to my remembrance, all the glorious promises, O that I might remember them all, and that by thy holy and blessed Spirit. O that day is not far off, that God will come down with more abundance of his Spirit; it will fall upon our hearts: O therefore think of these things, ponder something, and go away with these groanings in your hearts, O Father give thy Spirit, thy Spirit to my poor soul.

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The Lord work with you: I have spent many words, but it is God that must give you his Spirit; look up for it: and if you will help all faults, heal all divisions, cure all distempers in the soul, bring the soul to joy unspeakable and full of glory; get this Spirit; it will give such peace to the soul, as shall pass all understanding. The Lord give more of it to every one of us.

The second SERMON.

ACTS 1. 4.

Wait for the promise of the Father.

THis promise is no other but the promise of the holy Spirit: and our Lord Jesus is pleased to entitle it *The promise of the Father*, that his disciples and children might be as throughly apprehensive of the Fathers willingness to give forth the Spirit, as they were confident of his.

The last time, I shewed you that this promise was a great promise: I shall now (the Lord assisting) go on, and come to the second thing.

2. *That the promise of the Spirit is the great New-Testament-promise.* I say, The promise of the holy Spirit is the great New Testament-promise. Here are two things to be cleared and proved.

1. That *the promise of the Spirit is a New-Testament-promise.*

2. That *it's the great New-Testament-promise.*

First, That it's *a New-Testament-promise*: my meaning is not that it's a promise proper and peculiar unto the New-Testament-times, so, as that we are to conceive, the people of God that lived under the Old-Testament-administration had not the Spirit; we must not so conceive of the thing: for the people of God in the time of the Old Testament they had the Spirit: *Holy men of God* (saith the Apostle *Peter*) *spake as they were moved by the holy Ghost*; and therefore they had the holy Spirit with them; and if they had it, they had it in a way of promise; and therefore it's not a promise so peculiar to the New-Testament-times, as that the Saints of the Old Testament had not this promise as well as we. Nay, the Saints and people of God under the Old Testament, they had that very same Covenant (in which this glorious promise of the Spirit is held forth and given) that we have: the new Covenant it runs down even from *Adam* (as I may say) to the end of all things: the new Covenant it runs thorow all the times of the Old Testament; and it's this Covenant (the new Covenant) that gives forth the Spirit: and they had that Covenant running thorow all that long time, they had therefore the Spirit given forth to them. But when I say *The promise of the Spirit is a New-Testament-promise*, we are to understand it thus: *That it's a promise that doth in a more especial manner relate to the New-Testament-times*: though it was a promise that had a fulfilling even in Old-Testament-times, yet it hath

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in a more special manner a fulfilling to the Saints in New-Testament-times. The people of God in the times of the Old Testament, they had the Spirit; but they had the Spirit (as I may so say) in the beginning, or in the dropping of it: but now the people of God in the New-Testament-times, they have the pouring of it forth: look to the promise of the Spirit in the New-Testament-times, and the promise runs to the pouring it forth, that is, more abundance of it. The people of God in the times of the Old Testament, they had the promise of the Spirit; but they had not this promise as their great promise: for (as I told you the last day) they had another promise, which was their great promise; they had *the promise of the Messiah, as their great promise*: but now the people of God under the New-Testament-administration, they have *the promise of the Spirit as their great promise*; they have not onely the promise of the Spirit, but they have it as the greatest promise of all other made to them under that Administration.

Now these things being premised, (which I thought meet to do, that there might not be a mistake, and that none might exclude the people of God of old from the Spirit) I shall shew you, that the promise of the Spirit is *a new-Testament-promise*: and this will appear from two things.

1. *All the several promises that we finde in the Old Testament, of the more full giving forth and pouring out of the blessed Spirit, did not relate to those times, but to the New-Testament-times, for their fulfilling.* I shall shew you this in two or three places: in *Ezek.* 36, 27. among many precious promises of the new Covenant, this is one: *I will put my Spirit within you, and cause*

you

you to walk in my statutes, and ye shall keep my judgements and do them. But to what time doth this more especially relate? why, it doth relate (as you may see, if you look into the foregoing verses) unto the time when God will gather together his Antients the Jews out of all Countries, vers. 24. *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.* It doth, in a more especial manner, look to the time of the Jews coming in, for the compleat fulfilling and accomplishing of this promise; then it will most evidently be seen, that the Spirit of God is the guider, and leader, and teacher of his children; then will the promise of the Spirit in the fulfilling of it be more visible. And so likewise in *Joel* 2. 28, 29. *And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesie, your old men shall dream dreams, your young men shall see visions: And also upon the servants, and upon the handmaids, in those days, will I pour out my Spirit.* To what time doth this relate? Compare the second of the *Acts*, and you shall there finde, that *Peter* tells us, *Now is this word fulfilled in your ears*, Act. 2. 16, 17. *But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, (saith God) I will pour out my Spirit upon all flesh*, &c. The fulfilling of it is under the New-Testament-administration. And truly, though that in the first pouring out of the Spirit, there was a glorious fulfilling of it in part, yet (I take it) the compleat fulfilling of it, and that which is especially aimed at in the Prophet *Joel*, doth relate, not to the first, but to the last of the

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New-Teſtament-times: for *Joel* ſpeaks of thoſe times, *when he ſhall bring again the captivity of Jacob and Jeruſalem*; and *Joel* ſpeaks of a more univerſal pouring out of the Spirit upon Gods ſons and daughters, than was before: ſo, as that at the beginning of the New-Teſtament-times, there was a fulfilling of that promiſe in part; yet it hath in a more ſpecial manner to look to the laſt times, in which the people of God, upon the account of this New-Teſtament-promiſe, may wait for the promiſe of the Father, and expect more of the bleſſed Spirit to be given forth to them, to be poured out upon them. So likewiſe *Zech.* 12. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn,* &c. But when is this? why, it is (if you look into Chap. 14.) in a time when all nations ſhall be gathered againſt *Jeruſalem*, and when God will deſtroy all nations that ſhall come againſt *Jeruſalem*, and in that day when there ſhall be great mourning among the Jews upon their coming in; in that day this bleſſed promiſe will have a glorious fulfilling: all thoſe precious promiſes of the pouring forth of the Spirit that we read of in the Old Teſtament, they look to the New-Teſtament-times.

2. That this is a New-Teſtament-promiſe, doth appear, *from the words of Chriſt himſelf*, if you look into *Joh.* 7. 38, 39. *He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. But this ſpake he of the Spirit, which they that believe on him ſhould receive: for the holy Ghoſt was not given, becauſe that Jeſus was not yet glorified.* Obſerve,

ſerve, the giving forth of the Spirit is made a conſequent of Chriſts glorification, of Chriſts being glorified at the right hand of the Father: and therefore the more full giving forth of the Spirit, it's a promiſe to the New-Teſtament-times. But then,

2. How doth it appear that this is *the great New-Teſtament-promiſe?* The promiſe of the Spirit is a New-Teſtament-promiſe; Gods people in New-Teſtament-times, they look for it: but how doth it appear this is the great promiſe, to be of all other promiſes the greateſt, under this Diſpenſation?

I anſwer: There are three great promiſes that we have in the Book of God, three promiſes that may be called the greateſt of all. Firſt, there's the promiſe of Chriſt's firſt coming. Secondly, there's the promiſe of the coming of the Spirit. And then Thirdly, there's the promiſe of Chriſt's ſecond coming. Theſe are (as I may ſay) the greateſt promiſes that we have in all the Book of God. The promiſe of Chriſt's firſt coming, that was a promiſe that did belong to the Old-Teſtament-adminiſtration, as I ſhewed you the laſt day. The glorious promiſe of Chriſt's ſecond coming, that is to have its fulfilling and accompliſhment, in the time of the *new Jeruſalem*, that the people of God do hope and wait for; which coming of Chriſt's perſonal appearance, his ſecond coming in glory, under that Adminiſtration ſhall have its fulfilling. But now the promiſe of the coming of the Spirit, that is the promiſe that we are to expect the fulfilling of, under the preſent Adminiſtration, that Adminiſtration which is betwixt Chriſt's firſt and ſecond coming: not but that there ſhall be much more (as I ſhall ſhew anon) of the Spirit of God

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given forth, when Jesus Christ shall be personally present with his children; yet notwithstanding the great promise of the Spirit (which is spoken so much of in the Old Testament and in the New) is that, which we are to look up to God for, betwixt the time of Christ's first and second coming. When Jesus Christ was to go up to heaven, and leave his children, and they were to undergo a very black and tempestuous day, and Christ saw what the rage of the world was, what the Romane power, and the Antichristian power, and the Kings of the earth would do; therefore, that he might not in such a dark day leave them comfortless, he makes this great promise of the Spirit: as if he should have said, In all that time, O Saints, whatever you suffer, look for my Spirit; whenever you want comfort, look for my Spirit; when you fear that this Antichrist will deceive you, look for my Spirit. And so this promise of the Spirit, is a promise that runs thorow all that time in a more especial manner to the people of God, which they do wait for the fulfilling of.

Object. If the promise of the Spirit be the great New-Testament-promise, how comes it to pass that the Saints and people of God under the New-Testament-administration, have so little of the Spirit?

Answ. Why truly there may be something in this, as one reason of it, namely, *The way of Gods dispensation; which hath been, and it is, to put death upon his promises, not onely before the fulfilling time of a promise comes, but even when the fulfilling time is come, and in the fulfilling time, God will put a death upon his promise.* Though *Abraham* had a blessed promise made

made to him by God, that he should have seed, and God told him that it should be in bondage four hundred and thirty yeers, and at the end of that time he would wonderfully shew his power, bringing them forth with a high hand, and give them the land of *Canaan*: but before the fulfilling time came, there's first one death and another upon the promise. First, *Abraham* was an hundred years old, his body dead, and yet without any that should be the heir of the promise; and *Sarah* is old, and her womb dead, before the fulfilling of the promise: and after the heir of the promise was come forth, *Abraham* must go and offer up his son: why what might *Abraham* think would become of Gods promise? *Isaac* was the son of the promise, and must I go and offer him up? where will Gods promise be? Here was a death upon a death upon it. And after this, *Isaac* the son of the promise, in whose loins (as I may say) the promise ran; the promised seed was to come forth from him; yet *Isaac* (after *Abraham*) had no seed a great while; so that before the fulfilling time of the promise came, there was deaths upon deaths upon it. Yet notwithstanding, when the time was come for the fulfilling it, when the Lord was now giving forth that he had promised to *Abraham*, and when he had sent *Moses* into *Egypt* to bring *Israel* out; yet then the Lord, in the very fulfilling time, brings deaths upon it: when the Lord had raised up some measure of faith in the people of God, expecting deliverance; yet the bondage grows so great, that their hearts grow dead as to hope, and they think they are further off than ever before. And afterward, when they thought they had nothing to do but to run to the land of *Canaan*;

naan; no, but there are great deaths in the way; they muſt go thorow a ſea, and thorow a wilderneſs: and this not all, but they muſt wander fourty yeers in the wilderneſs, and there the whole generation that came out of *Egypt* dies: what deaths were there upon the promiſe in the fulfilling time? So God made a promiſe to his people in *Jeremiah*'s time, that after 70 yeers captivity in *Babylon*, they ſhould come to *Jeruſalem* again, and that ſhould be built: but when the fulfilling time was come, what deaths were put upon the promiſe! ſo that for many years together, the building of *Jeruſalem* and the Temple was hindered. I do urge this notion, to this purpoſe, that though the New-Teſtament-adminiſtration be the adminiſtration in which the Saints are to wait for the fulfilling of this great promiſe; yet in the fulfilling time *there may be very great deaths upon the promiſe*, and ſuch, as we may ſee very little of the Spirit given forth, and, it may be, for ages and generations together, (as in ſome generations it hath been) but little of the Spirit may appear.

2. *Becauſe although the promiſe of the Spirit is the great New-Teſtament-promiſe that is made to thoſe times, yet the fulfilling of this promiſe may not be alike to all, but may be eſpecially made good to ſome periods of that time.* The promiſe of Chriſt was the great Old Teſtament-promiſe, that which Saints all along in the Old Teſtament waited for: but that was not fulfilled till the laſt period of that time; ſo it may be with this.

3. Another Reaſon why Saints under the New Teſtament-adminiſtration have ſo little of the Spirit, though this is the great New-Teſtament-promiſe,

mise, It may be *from Saints darkness in the way of the New Testament*, (*Saints going out of the way of the New Testament*) *and that Legality that is in and upon the spirits of the Saints.* As the promise of the Spirit is the great promise of the New Testament, that God gives forth in New-Testament-times; so God will give forth his promise in the way of the New Testament. If so be therefore the Saints be dark as to the way of the New Testament, in which God will give forth New Testament-mercies; why truly they may be under the New-Testament-administration, and yet have but very little of the Spirit: for even in New-Testament-times there is (as I may say) an Old-Testament-spirit upon the Saints, they look upon themselves (through their darkness and ignorance) as standing under the old Administration, they have thereby the Spirit of the old Covenant, and of the old Testament, wrought in them: and so far as they have an old-Testament spirit, so far there will not be a giving forth of the Spirit to them in that full measure: for God will give forth the Spirit in the way of the New Testament.

Quest. What is the way of the New Testament, in which God will give out New-Testament-mercies?

Answ. To that I answer, *The way of the New Testament is's this, To receive all from God, as I am a poor, wretched, nothing-creature.* This indeed is the very way of the New Testament, in which God doth give forth New-Testament-mercies to his children. If a soul come to Christ for Justification, the way of the New Testament is, to give forth this precious glorious priviledge to him, as he is a poor wretched sinner, an unworthy one; and

and ſo if we come to the Lord for the Spirit in the way of the new Teſtament, why it is to come to God as I am a poor miſerable ſinner without the Spirit, having no hope nor any thing in my ſelfe, that I can ground hope upon, why God ſhould give forth the Spirit to me; This is the way of the new Teſtament to come to God for all, and to expect all from God as I am a poor ſinner; why now if Saints be unacquainted with the way of the new Teſtament, they may miſſe of the mercies of the new Teſtament: if Saints come to God for the Spirit and bring ſomewhat of their own with them, (as if a man in coming to God for Juſtification, will bring a righteouſneſſe of his own to patch with the righteouſneſſe of Chriſt, the Lord will not give it forth, if you doe not come as a poor ſinner that hath nothing in himſelfe, expecting all from the righteouſneſſe of Chriſt, ſo, if I come to God for the Spirit,) if I think to bring ſomewhat of my own, to bring ſome good deſires, and ſome good breathings with me, and thou ſayeſt, Lord I am ſo and ſo, I have ſuch and ſuch breathings, therefore give me the Spirit; why, thou art now out of the way of the new Teſtament, and God will not give forth the Spirit: if you would have the Spirit you muſt ſay, Lord thou knoweſt I have nothing, thou knoweſt that there is not a good thought nor a good deſire in me, and I bring nothing with me, but am a poor wretched ſinner, and know not what to doe, but I lye before thee, that thou wouldſt give forth thy Spirit to me; ſo that Saints, they may in new Teſtament times enjoy but very little of the Spirit, if they are caſt into the way of the old Teſtament.

Fourthly, Another ground and Reaſon of this point, why there is ſo little of the Spirit given forth, and this the great new Teſtament promiſe, it is, *Becauſe Saints are no more in aſſembling together*; Saints are not found (as I may ſay) as they ſhould be in the work of Aſſem-

bling together there was a twofold giving forth of the Spirit to the Diſciples & Apoſtles of our Lord; Chriſt did give them the Spirit, and that immediately at his reſurrection, he gave them the Spirit, and breathed the holy Ghoſt upon them in ſome meaſure, to bear up their ſpirits againſt the ſorrowes that were to attend them; afterward he gave them the Spirit more fully: and at both theſe times, the Spirit was given forth unto them when they were aſſembled together; *John* 20. 22. *When the Diſciples were aſſembled together Chriſt came and breathed on them, ſaying, Receive ye the holy Ghoſt.* ſo if you look into the ſecond of the *Acts* where you have the more full giving forth of the Spirit, you ſhall finde it was *when the Saints were aſſembled together*, *Acts* 2. the beginning of the Chapter: Here's the giving forth of the Spirit in a more full meaſure to them, and it was *when they were all with one accord in one place*, when they were met together: Chriſt might have given it to them one by one, when they were alone, no, but our dear Lord chooſeth to give forth the Spirit when they were aſſembled together; that teaches us how much he loves the aſſemblies of the Saints, the Saints meetings together; that though he could have given them the Spirit to every one in a corner alone, yet he will not doe it, but he chooſes to give it to them when they are aſſembled together: ſo that if the Saints neglect their meeting together, there may be little enjoyment of the Spirit, though it be the great promiſe of the new Teſtament Adminiſtration. So much for the ſecond thing.

Thirdly, *Why is the promiſe of the Spirit, the great promiſe under the new Teſtament*; why doth God give this as their great promiſe?

Firſt, One Reaſon of it may be this, *Becauſe God in the new Teſtament Adminiſtration would make an advance*

advance, a ſtep nearer (as I may ſay) *to heavenly perfection and glory, than the former adminiſtration was*: God all along hath been making an advance, ever ſince man fell God hath been making an advance, carrying him up ſtep by ſtep: now the more of the Spirit is given forth, or the more of the Spirit is in any diſpenſation, the greater the advance is, for its the Spirit that makes the advance in the hearts of Gods children; now becauſe the Lord under the new Teſtament Adminiſtration would make an advance, he would raiſe the hearts of his Saints nearer to Heaven and glory than they were before, therefore he gives forth more of the Spirit, and he doth hold forth the promiſe of the Spirit as the great promiſe; and indeed, in the Adminiſtration that is to come (upon this account, in that of the new *Jeruſalem*) there ſhall not be leſſe, but there ſhall be more of the Spirit, for if there ſhould be leſſe there could not be an advance, there ſhall be the perſonall preſence of Chriſt, and more of his Spirit too; if we did look upon it onely as an outward thing, then it might well be called (as ſome call it) a carnall thing, but there ſhall be more of the Spirit of God given forth, in that day there ſhall be an advance in the Saints upon this account.

Secondly, The Lord gives forth the Spirit as the great new Teſtament promiſe, *Becauſe new Teſtament Saints they are Sons*: This is the reaſon the Apoſtle *Paul* gives, *Gal.* 4. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit into your hearts, crying Abba Father*: the Father expects from a Son (a grown Son) that he ſhould carry himſelfe better than a child; he doth expect from his Son that he ſhould know how to governe himſelfe, and to order things better than a ſervant; why now new Teſtament Saints *are Sons*, and the Lord doth expect under the new Teſtament that

there should be a better carriage, that there shonld be more holiness, that they should know how to governe themselves in another manner of way than the people of God under the old Testament: Now to the end that Saints might be able to governe themselves in another manner of way, its needfull they should have more wisdome and grace given forth to them, and that they may have it, God gives forth more of the Spirit: *Because ye are Sons therefore he hath sent forth the Spirit of his Son into your hearts.*

Thirdly, *Because God doth expect more work from new Testament Saints*: This followes upon the other, as ye are *Sons* there is more work expected, God looks for more duty and more obedience from the Saints of the new Testament, than he did expect from the Saints of the old Testament; in the new Testament they have not so much tireing work, they have not so much burdensome work, O but if you look to the spiritual work, as they come to higher light, so God looks for higher obedience, therefore for *Moses* his ten precepts in the old Testament, we have many spirituall precepts in the new: the new Testament doth not set us free from holinesse and obedience, but indeed the new Testament calls us to a more strict holinesse and a more spirituall obedience, ye are called to a higher pitch of holinesse and obedience under the new Testament, and not freed from it; the Lord hath set his Saints free from all that was burdensome, andthat that was legal obedience under the old Covenant, but they are not free from obedience, indeed the Saints of the new Testament they are called to a higher pitch of obedience; as one that is a son grown, the father doth not lay such laws upon him as he doth upon a little child, you must not meddle with this, nor doe that, nor goe out of the doors, nor run in the wet and dirty your selfe, *&c.* there are a great

great many lawes laid upon a child, but now when once the ſon is grown, the father lay's no ſuch lawes upon him, but he doth expect that this grown ſon ſhould do him more ſervice then the child, there's not the lawes upon him as was upon the child, the ſon is free, but yet notwithſtanding here's more work call'd for at the hands of the ſon: ſo it was with the people of God under the old Teſtament, the Apoſtle tells us, they were *heires under age*, and therefore their ſtate was *nothing differing from the ſtate of a ſervant*: though they were Lords of all in the appointment of the father, and were true heires, yet becauſe they were under age, they were under ſuch a rigid Governour and Tutor as the old Covenant, that held them under the rod of a great many lawes; but now under the new Teſtament we are ſons, and being ſons, the people of God they ſhould goe out and ſerve God freely, with another manner of ſpirit: I doe not ſay we doe ſo, for truly we are much too ſhort of what we ſhould be, the Saints ſhould goe out and worſhip God with a free ſpirit: we are not ſet looſe from dutyes, but we are rather called to doe more, and that in another manner, in a free manner, with a free ſpirit; as one that is an apprentice, he lives in a ſervile fear of his Maſter, and doth a great deal of work, why now when this man comes to have his freedome, doth he doe leſſe? no, he doth more work, but he doth it with a free ſpirit, he doth it with another ſpirit: ſo its with the Saints under the old and new Teſtament, they doe more work under the new Teſtament, but with leſſe fear than under the old Teſtament, being delivered out of the hands of their enemies, they ſerve him without fear in holineſſe and righteouſneſſe all their dayes.

Fourthly, Another ground and Reaſon of it may be this, *God hath greater diſcoveries of truth for the new*

Teſtament times, and his people under the new Teſtament Adminiſtration, than was for the times of the old Teſtament under that Adminiſtration, and therefore the Lord holds forth the promiſe of the Spirit as the great promiſe: Under the old Teſtament the Lord brought forth truth by little and little, precept upon precept, and line upon line, and here a little and there a little; God brought forth truth after divers and ſundry manners, ſometimes by way of viſion and dreames, and voyce, and the like, many wayes of Revelation: But now under the new Teſtament God ſpeaks out all his word, he hath ſpoken in theſe laſt times by his Son, he ſpeaks forth all his mind to us at once; now the more truth is ſpoken out, the more need we have of the Spirit to enable us to underſtand this Truth, for its by the Spirit we are given to underſtand the truth's of God, as they are held forth in their beauty glory and fulnes: and therefore becauſe Chriſt under the new Teſtament Adminiſtration was to ſpeak out all of truth, the whole of truth; that the Saints and people of God, might be able to apprehend the bleſſed truths of the new Covenant, as they are held forth to them, therefore it is neceſſary that they ſhould have more of the holy Spirit given forth to them under the new Teſtament Adminiſtration.

Fifthly, *Becauſe the Saints under the new Teſtament are to conflict with greater Tryalls and more ſore Temptations than Saints of the old, and therefore the Lord gives forth more of the Spirit;* Though the people of God under the old Teſtament met with ſore Tryalls, yet they were not comparable to the ſufferings of the Saints under the new Teſtament; the rage of the Heathen and Antichriſtian powers was greater than ever the world knew before; now to bear up the people of God under this ſad-black-long day that they were to

goe

goe through in ſuffering, they had need of the Spirit; therefore God gives forth the Spirit, he doth promiſe that, as the great new Teſtament promiſe.

Uſe 1. If it be ſo, That the promiſe of the Spirit is the great new Teſtament promiſe, *Then hence we ſee what that thing is that all of us ſhould have our eyes & our hearts our thoughts fixed upon, and taken up with*: O that every ſoule would be looking for it, crying for it, Lord give me thy Spirit; what ever the ſoule wants, it may goe to God and ſay, Lord give me thy Spirit: This is the great promiſe, in which all other promiſes are dockt up, the promiſe of conviction, the promiſe of ſtrength and life, all are rapt up in this; why, now we ſhould goe to God in a more ſpeciall manner for the performance of this promiſe.

Uſe 2. *O then what ſpiritualneſſe is there required of the Saints of the new Teſtament?* If in the old Teſtament time, when the promiſe of the Spirit was not given forth as the great promiſe, if then ſpiritualneſſe was required, O how much more is it required of the Saints and people of God under the new Teſtament? if under the Adminiſtration of the letter there was required ſpiritualneſſe, then how much more is it required under that Adminiſtration, which is the Adminiſtration of the Spirit? if the Adminiſtration of the letter be ſpirituall, and ſaith to all the children of God live ſpiritually under me,

Firſt, Saints, now you are under the Adminiſtration of the Spirit, *It doth beſpeak us to be ſpirituall, to have ſpirituall hearts, to be ſpirituall in all our dutyes, in all our addreſſes to God.* Truly its not ſo much the length of our dutyes, the multitude of our dutyes that God looks at, but that that God looks at is the ſpiritualneſſe of the duty; what ſhall I find of my ſpirit in that duty? what ſhall I find of my ſpirit in that pray-

er? what ſhall I find of my ſpirit in that word ſpoken? what ſhall I find of my ſpirit in that ſoule? God looks at the ſpiritualneſſe of the duty and performance: men may pray houres together and twenty times a day, and yet not all this ſo acceeptable to God as a poor broken expreſſion and groan of another poor ſoule may be: and truly, you ſhall find God will not judge as they doe, if there be much of the Spirit, if it be in poor broken expreſſions, its more acceptable unto God than a multitude of words, and there be not much of the Spirit: Conſcience will not let men alone, but they muſt pray, but doe you look if you have the Spirit in a duty, for this God looks at.

There are many, that like to the rich men that caſt into the treaſury, they are able to offer up abundance, as to the bulk, the outward part, the outſide of a duty, and the abundance of their parts and gifts, O but many a poor gratious ſoule, that hath not thoſe parts and gifts and abilities, and cannot ſpeak twenty words together ſo handſomely as ſome (it may be) can ſpeak houres together, yet this mans prayer may be more precious in the account of God than all that the other doth; many a ſoule can caſt in much, yet its little with God, and many a ſoule caſts in little as to the outward appearance, yet its much with God; as all the gifts of the rich men were little with Chriſt, yet the two mites of the widdow it was much with him: O that we might not look ſo much unto the outward building, as to what there is of the Spirit of God!

How ſpirituall was that holy man *Paul* in prayer? what ſpirituall Petitions, what ſpirituall groans did he offer up? he could never know when he had enough, he muſt have all, he muſt be filled with all the fulneſſe of God, he muſt comprehend with all Saints, what is the

the height and depth and length and bredth, and muſt know the love of God which paſſeth knowledge, and all his prayers run in ſuch a high way, as one that never could know when he had enough, then we are acceptable when all that we doe is fill'd with the Spirit.

Secondly, As its good to have our prayers ſo fill'd with the breath of the Spirit, *ſo in our diſcourſes we ſhould be more ſpirituall*: the diſcourſes of good people they are too empty, there's too little of the Spirit in them; there are young Chriſtians (many men and women) can tell, when the Lord firſt wrought upon their hearts, they could not endure to come into that company that would not diſcourſe of that which was good, and they cared not to hear of any thing but God and Chriſt and heavenly things, but now they have been a great while in the School of Chriſt, they can goe a great while together and have no conference of ſpirituall and heavenly things; *I remember thy kindneſſe* (ſaith God) *in the dayes of thy youth*, youthfull times were loving times, then their hearts were warmed, and then they were full of good ſpeeches and diſcourſes, but now Saints can go up and down and meet one another, and ſpeak of nothing but about their trade, *&c.* We are leſſe ſpirituall in our diſcourſes, whereas we ſhould be more.

The two Diſciples were in good diſcourſe, and as they were ſo imployed Chriſt came to them by the way, and made their hearts to burne within them; ſo it is with Saints now, when Chriſt comes and meets his children in ſpirituall diſcourſes, he warmes their hearts in a ſpirituall way: yea Chriſt himſelfe left us a patterne of this, for it is ſaid of him, that after his reſurrection he continued forty dayes ſpeaking to them of the things pertaining to the kingdome of God, the Verſe before the Text; This was the diſcourſe of Chriſt

Chriſt about the things of the kingdome, about things appertaining to the kingdome of God, and if we were reſon with Chriſt, we ſhould delight to ſpeak of the things of the kingdome of God, but its too little in our hearts.

Thirdly, *we ſhould be more ſpirituall in all our Meditations*: It is reported of that holy Martyr of Chriſt Mr. *John Bradford*, that he was ſo ſpirituall and heavenly in his Meditations, that ordinarily as he was at meat, the Tears would trickle off his cheeks upon the Table; ſo, if we would be ſpirituall in our thoughts and duties, we muſt be ſpirituall in our Meditations, a man that hath not ſpirituall Meditations, will not be ſpirituall in any thing elſe, for Meditation it feeds the ſoule with ſtrength and life, and the more ſpirituall a ſoule is in Meditation, the more ſpirituall will it be in other things.

Fourthly, *We ſhould be more ſpirituall in all our Converſation*: How ſpirituall was *Pauls* converſation? *Our Converſation is in Heaven*; how few are there of us whoſe converſations are like his? Take moſt men in the world, and their converſation is in hell or the world, one of the two, either they are prophane, and ſo their converſation is in hell, or they are onely civill, or if more yet they are coveteous, worldly, carnall, *&c.* and ſo their converſation is in the world; few there are that have Heaven written upon their converſation, Heaven written upon their thoughts, words, and actions, *&c.*

Uſe 4. If the promiſe of the Spirit be the great promiſe of the new Teſtament, *Let every ſoule take heed of undervaluing the bleſſed Spirit of God*: If it be the great promiſe of the Goſpel, its a great ſin to undervalue him; as in the old Teſtament, thoſe that would not believe the great promiſe of the Meſſiah, were to be accurſed, as Pagans and Heathens; ſo in the new

Teſtament,

Teſtament, he that ſhall ſpeak ſlightly of this great and glorious Promiſe of the Spirit, is not a Chriſtian, but a Pagan, a Heathen; if he can ſpeak ſlightly of the great Promiſe of the new Teſtament, he doth under-value it: take heed of under-valuing this great Promiſe of the Spirit; men do undervalue the Spirit divers ways.

Firſt, *When indeed they have but a low eſteeme of the Spirit of God*: When a man hath a low eſteem of a thing that is of great worth, then he under-values that thing, ſo when a man hath a low eſteem of the Spirit of God, he undervalues the Spirit of God.

Secondly, *Men undervalue the Spirit of God when they do not cry unto God for his Spirit*: when a thing of wonderfull worth and excellency may be had for asking for, and men will not ask for it, its an under-valuing of: ſaith Chriſt, *My father will give the holy Spirit to them that aske him*, Luke 11. 13. *If your earthly fathers know how to give good things to their children that aske them, how much more ſhall your heavenly father give his Spirit to them that aske him?*

Thirdly, *Men undervalue the Spirit, when they would ſet up any thing equall with or above the Spirit*: When men cry up learning, parts, gifts, or any other thing more than the Spirit, this is an undervaluing of the Spirit; though theſe things be good in their place, and the beſt parts of pure nature, yet they are not the Spirit, and if we goe to ſet up any of theſe things with the Spirit, we doe exceedingly undervalue the Spirit of God: The reaſon why the Lord is caſting contempt upon learning and parts in our dayes, its becauſe men ſet them up equall with the Spirit, looking upon theſe things as fitting them for the work of God, and not looking for the Spirit.

Fourthly, *Men undervalue the holy Spirit of God, when they deſpiſe the little ones of Chriſt in whom the*

Spirit

Spirit of the Father dwells : When I love one Saint that hath the Spirit becauſe of his greatneſſe (he goes in ſilk and ſattin, and is honorable, and therefore I love him) and diſpiſe another Saint that hath the Spirit becauſe of his meanneſſe, he goes in his leather-coate and there's little love to ſuch a one; now when Saints diſpiſe mean ones in whom the Spirit of the father dwells, there's an undervaluing of the Spirit : *If any diſpiſe one of theſe little ones, it were better for a milſtone to be hanged about his necke, and that he were caſt into the midſt of the Sea* : why? becauſe there's a diſpiſing of the Spirit of the Father that dwells in them : every poor little and contemptible one of Chriſt's, though never ſo poor in the world, we muſt love them; for if I deſire to prize a Saint becauſe of the Spirit in him, then I ſhall prize the meaneſt Saint as well as the greateſt.

Fifthly, *Men undervalue the Spirit when they ſtop their eares againſt the Motions and Inſtructions of it* : If a man inſtruct me, adviſe me, or counſell me for my good, I will not hearken to him, but ſlight what he ſaith, I undervalue that man in undervaluing his counſell; ſo, we undervalue the Spirit when we ſlight and will not hearken to the motions and dictates of the Spirit.

Sixthly, *Men undervalue the Spirit when they ſpeak ſlightly and contemptuouſly of it* : When they jeare at the people of God, ſaying, You have the Spirit forſooth, aye, ſuch a one prayes, ſpeaks by the Spirit, *&c.* Men know not what they ſay when they ſpeak thus, ſuch ſlight words of the Spirit, argues an undervaluing thereof : If you did know the worth of the Spirit, you would not ſpeak thus.

Laſtly, *Men undervalue the Spirit, when in a downright way they perſecute the Spirit* : When they hate

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a Saint, and perſecute a Saint for no other reaſon in the world that they can give, but becauſe he is a Saint, and hath the Spirit in him: O take heed of undervaluing the Spirit.

Laſt Uſe. Is the Promiſe of the Spirit the great Goſpel Promiſe? then hence let us learne the duty in the Text, *To waite upon God for the Spirit*: Promiſes are to be waited for; this is the great Goſpel Promiſe: this Promiſe of the Spirit here, is not ſo much the Promiſe of the having of the Spirit, (for that many old Teſtament Saints had, and the Diſciples had before this time that Chriſt bids them waite for the Promiſe) as the having more of it. When ever you come to an Ordinance, when you come to the Aſſemblies of the Saints, ſay, O Lord now give down thy Spirit, why may not thy Spirit be given down to me now? Thou did'ſt give down thy Spirit formerly, when the Saints were met together? So, waite in every duty for the Spirit to come down, be alwayes waiting for this Promiſe of the Spirit, it's an every-day Promiſe, for though it be fulfilled in part, yet there is more and more of it ſtill to be given forth, and will be every day till we come to Heaven; ſo as that there is no time in which we can ſay, this Promiſe is ſo fulfilled to us, as that we need no more to waite for the fulfilling of it.

There are ſome Promiſes have the time of their fulfilling, and then the duty of waiting ceaſeth; but this Promiſe is every day fulfilling, and this Promiſe will never be ſo fulfilled, while we abide in this houſe of clay, till we come to Heaven, but there will be room left for waiting. Which conſidered, will anſwer that Objection which kills our hearts in waiting. O, I have waited ſo long, and yet have not the Spirit: Poore ſoule, It may be thou haſt not that meaſure of the Spirit thou looke'ſt at; thou would'ſt have ſo much of the Spirit as

to

to have no room left for waiting for any more; but this Promise of the Spirit is not such a Promise, it is a Promise as is fulfilled by degrees, and will not be compleatly fulfilled till thou comest to Heaven. Thou mayest therefore have more of the Spirit than thou hadst before, and thy desires after it, and complaints more then formerly for the want of it, argue thou hast it; but thou hast not so much of it as thou wouldst have, and therefore thou complainest: O soule blesse God for what thou hast, and waite for more, and in Gods time the Promise of the Father shall be fulfilled to thee according to thy desire. We should be every day begging for the Spirit, Lord give me more of thy Spirit; Waite upon God for the Spirit, that we may have more of the Spirit of God, that we may be taught more by the Spirit, instructed more by the Spirit, assured more by the Spirit, led more by the Spirit, and sealed more by the Spirit; and the Lord grant our soules may be filled with this Spirit, and that Jesus Christ by his Spirit may dwell in us, and take possession of us from henceforth even for ever.

FINIS.

The Evill of the Times.

MALACHI 3. 16, 17.

Then they that feared the Lord, spake often one to another, and the Lord hearkned and heard it, and a book of Remembrance was written before him for them that feared the Lord, and that thought upon his Name.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels; and I will spare them as a man spareth his owne Son that serveth him.

HIs Prophet, as he was the last Prophet of the Old Testament, so he lived in a time of great Apostacy, after their returne from *Babylon*, after the second Temple was built, wherein men were growne cunning in Apostacy: the Lord by his Prophet no sooner charges them with any thing, but they justifie themselves, saying, Wherein have we done thus, and wherein have we done thus? as you may see in the 7, 8, and 13, verses; They were so cunning in their Apostacy, that the Prophet could not charge them with any thing but they would shift it off, and put him upon the proofe: *Then they that feared*

feared the Lord ſpake often one to another, even in this time when others had Apoſtatized and backſliden from God; yea, when the Apoſtacy was ſo high, and ſo great, that they juſtified themſelves in it, they called the proud happy, they counted none, nor lookt upon any as the happy men, but the proud men, the great men, and the lofty men of the world, there was none to them: and they that were wicked were ſet up, whereas they ſhould have been thrown down, and thoſe that wrought righteouſneſſe ſhould have been exalted and ſet up: and they that tempted God were delivered: I wiſh I might not ſay from Experience, that as it was then after their coming out of *Babylon*, that it is ſo in our dayes.

From hence we may obſerve,

That it's the ſpeciall worke and duty of Gods People, when others, and the generality of people, caſt off, and Apoſtatize from the worke of God, to ſpeak often one another.

They ſhould be more lively, and more zealous, and more active for God. But it may be Queſtioned,

What are thoſe things that the Saints ſhould be often ſpeaking one to another of, in a day of Apoſtacy?

I anſwer, They are theſe three things.

1. Of the Sin of the Time.
2. Of the Work of God in that Time and Age.
3. Of the precious and glorious Promiſes which God hath made of better times, of times to come, to keep up and bear up our hearts.

1. They ſhould be often ſpeaking one to another, Of the ſpeciall evill and ſin of ſuch a time: When the Church of God is in a growing thriving ſtate, there is the abounding of ſome ſpeciall grace; and ſo on the contrary

contrary, when it's in a declining condition, in times of Apostacy, there is the breaking forth of some special sin and evil. Now its our duty in that time and age in which we live as in the one, to look after the grace that we may flourish in that, so in the other, to pry into the evil that we may avoid that.

And we should doe this the rather, *Because as such times have their speciall evills, so there's no evill that doth so suddenly surprize, and carry away the soule, as the sin of the times, and of the Age.* And that, because its a generall sin, there's a croud goes along with that iniquity, and men doe usually in the sin and evill of times, goe from God. When an evill is generall, men swallow it the more easily, and it's a hard thing even for a good man to escape that; therefore we ought the more especially to be looking to that, and speaking of that often one to another.

When the Children of *Israel* came out of *Ægypt*, their great sin was, mistrusting God; their great duty was, to trust in God, to believe in him, to rest upon him. In all his dispensations he did call upon them to perform this duty, but they murmured against God, and were full of unbelief; and this sin was so generall, and became such a sin of the time, that of six hundred thousand men that came out of *Ægypt*, there were but two, *Caleb* and *Joshua*, that escap't this Rock, and went into the Land of *Canaan*; yet undoubtedly there were many more good men among them, but they fell upon the common sin of the Time.

And when the people of God came out of *Babylon*, the great work of God then was, the building of the Temple, yet they cry out, *The time is not come, the time is not come*, and so there's a generall neglect of it by the whole Congregation.

This was the evill of that time, and ſpread it ſelf over good and bad; and indeed good men that have eſcaped many other ſore and great evills, yet when it came to this, the ſin of the Times, they have not been able to eſcape, but have fallen into it, not *Zerubbabel* nor *Joſhua* but are guilty.

When the Children of *Iſrael* were in *Egypt*, they could very well ſee and look upon the Idolatry that was there committed, and yet keep themſelves very well from it; but when it came to be a ſin of the Times in the Land of *Canaan*, then they were catcht with it, and were ſplit upon that Rock; and if the Lord by ſpeciall grace and mercy doe not with-hold us we ſhall fall into this ſin; and it's wonderfull mercy and loving kindneſſe, that any ſoule doth eſcape the evill and ſin of the Times.

But it may be asked,

How ſhall we come to know the Evil of the Times, that ſo we may eſcape and be kept from it?

For Anſwer to this,

1 *Let us take notice and obſerve that ſin which lyes diametrically oppoſite to the worke of God in the time.* As in the Children of *Iſrael*, their work and duty was to believe and truſt in God, in an extraordinary way; now in direct oppoſition to this, they miſtruſt God, and that was then the ſin of the Time. And ſo, in their coming out of *Babylon*, their work was to build the Temple, Gods Houſe; but in oppoſition to that, they build their own Houſes, and neglect the work of building the Temple, and the Houſe of God lyes waſt. *Hag.* 1. 3, 4. *Then came the word of the Lord by Haggai the Prophet, ſaying, Is it time for you, O yee, to dwell in your cieled Houſes, and this Houſe lye waſt?*

Why

Why now, ſuppoſe it were evident, that God hath written it in large and plain Characters, that he that runs may read if he will, that

THE PRESENT WORK OF GOD IS, TO BRING DOWN LOFTY MEN, TO LAY MEN LOW, AND TO THROW DOWN ANTICHRIST.

Now if there be in oppoſition to this, *An exalting of man, and ſetting up of Antichriſt*; is God deſtroying Idols, and are men making of them? This is a neglecting the work of God, and going contrary to it, this is the ſin of the Time. If there be a ſetting up of any ſuch thing, that God hath lift up his hand againſt (it's not raſhnes nor paſſion to ſpeak the truth of God, before God and the world, that) this is in oppoſition to the work of God If God hath been throwing down *High things the great ones of the world*, and there is a ſetting up of thoſe things again, things that have the ſame ſtamp, and the ſame nature upon them, that thoſe things had that were thrown down before them, this is the ſin and the evil of the Times.

And again, Suppoſe its clear that it hath been the *worke of God to appear againſt, and deſtroy whatſoever may be ſaid to have the marke of the Beaſt upon it*, Now if ſo be, there be any thing in this time and age, ſet up again, that indeed hath no other ground nor bottome for it to ſtand upon, but the wiſedome of man, and the invention of man, and ſo ſhould intermeddle ſo far as that the power of it ſhould be felt in the Churches of Chriſt, it's evident and plain enough,

(and it's the ſpeaking of the truth of God, before God and the world to ſpeak it) that this is the ſin and evil of the Times.

2 *Take ſpeciall notice and obſerve, that ſin with which the moſt precious Saints and people of God are moſt taken, and drawne away from God by, that is the evill and ſin of the times.*

For that is uſually the ſin and evil of the Times, which the Saints of God are moſt taken with, and embrace; for the ſin of the Times doth not onely run through and run along with the wicked and profane of the world, but alſo the moſt precious ſervants of God. *Moſes* that meek ſervant of God, and *Aaron* that Saint of the Lord, were catched with it, in miſtruſting God; for the ſin of their time did not faſten upon the rude multitude onely, but upon thoſe two, and many other precious ſervants of the Lord.

So, in the building of the Temple, the ſin of neglecting that work did not onely ſeize upon the Congregation, but alſo it ſeized upon thoſe two brave ſpirited men, *Zerubabbel* and *Joſhua*, they were aſleep and neglected this work, as you may ſee by the words of *Haggai*, it had ſeized upon, and catched many of the precious Saints of God; and doubtleſſe, if the Lord did not keep us, there is none of us now here, that are ſpeaking of and againſt the evil of the Times, but we ſhould without Gods great mercy and love to us, be catched and carried away with it, as well as any other.

3 *Obſerve what that evill is, that though it runs up and downe without the leaſt controule or contradiction from the generality of men, yet notwithſtanding God hath a little Remnant that will oppoſe, and ſtand up againſt that ſin, and that evill, that is the ſinne of the Times.*

For

For obſerve it, to bear witneſſe to his cauſe in every age, God will have a *handfull* that will oppoſe themſelves to the evil of the Times, and ordinarily but a *handfull.*

When the whole Congregation of *Iſrael* rebeil'd and Apoſtatiz'd from God, and would have return'd again into *Ægypt,* and made them a Captain, and miſtruſted God, then there was a little Remnant that ſtood up for God, and ſpake againſt that ſin: *Caleb* and *Joſhua,* they ſtand up and plead for God againſt the whole Congregation. Let us (ſay they) not rebel againſt the Lord, let us not make us a Captain to goe back again into *Ægypt,* for they ſhall be bread for us, the Lord will deliver them into our hand, we ſhall goe in and poſſeſſe the Land which the Lord our God hath promiſed. Thus they ſtand up and plead for God againſt the whole Congregation.

And ſo in their return out of *Babylon,* the Lord ſtir'd up a little Remnant to bear teſtimony againſt the ſin of that time; the Lord ſtirr'd up the ſpirit of *Haggai* and *Zechary,* againſt their ſin of neglecting the building of the Temple, and returning out of *Babylon*; and where God ſtirs up a ſpirit in a little Remnant to oppoſe the evil of the Times, God is there, that is I ſay, a clear evidence that God is with them, and that God ſtands for them, and will own them, when he ſtirs up a ſpirit in them to tell men their own, for ſo did *Haggai* and *Zechary, Is it time for you, O yee, to dwell in your cieled houſes, and this houſe lye waſt?* (I inſtance in thoſe two times, becauſe coming out of *Ægypt* and *Babylon,* being both Types of our deliverance from ſpirituall *Ægypt* and *Babylon,* nothing in the word is ſo pat to us, as the example of thoſe ages.)

I remember the ſpeech of a holy man yet living, That if he were to ſtand with any party, he would ſtand

with that party that was the leaſt, and that bore teſtimony againſt the ſin and evil of the times; looking upon this, that God was there, and with thoſe that ſtood up againſt and bore teſtimony againſt the ſin & evil of the Times: When there's a controverſie whether there is an Apoſtacy or no; now the generality of men, of the proud men, they will ſay, no, there's no Apoſtacy at all, and ſo juſtifie their Apoſtacy: I, but what ſaith the little Remnant? what ſaith the few, they ſay, yes, there is an Apoſtacy, they ſay it's clear, and plain, and evident enough to them, that there is an Apoſtacy, though the generality ſee it not, will not know it, nor own it, yet a little Remnant ſee it, and will declare and bear their teſtimony againſt it.

But the ſecond thing we ſhould ſpeak often one to another of, is, *The ſpeciall worke of God at that time; what the worke of God is, and what the ſpeciall duty of a Chriſtian is, in ſuch an evill and Apoſtatizing time.*

Now there are many duties, that in ſuch a day and age, lye upon the Saints, but I ſhall name but one or two, which are duties that eſpecially lye upon the Saints.

1 This is one ſpeciall duty, *To be humbled before God, and to labour to bring others to be humbled, and lye low before him, for that ſin.* In *Ezra's* time, he makes it his dayes work to be humbled and lye low before God, for the ſin of the Congregation; he goes and ſpreads their ſin before the Lord, and lyes low to beg mercy and grace of God for the whole Congregation, and he labours alſo to bring the Congregation to this, to be humbled and lye low before the Lord. But

2 *It's a ſpeciall duty of the Saints and people of God, in ſuch a day and time of Apoſtacy (whatever others ſay & think it, yet I ſay it's the duty of Saints in ſuch a day) to*

appear

appear for God, to stand up for God, to declare for God against those sins. Though others count it rashnesse, hastinesse, and over-forwardnesse, yet certainly it's the duty of the Saints, and is a good Principle to practice, in which we should be found, if we will shew our love to the Lord Jesus, and his name, and his cause and interest, though all run from it.

Thus in all ages, those whom the Lord hath kept faithfull to himself, have not only kept themselves pure from the evil of the Times, but declared against it in others.

So it was with *Caleb* and *Joshua*, they stood up for God, and protested for him, and declared for him against the sin of the whole Congregation, though they were but two, they will hazard their lives for God. O say they, doe not rebel against the Lord, doe not return again into *Egypt*. And so *Haggai* and *Zechary*, they would stand up for God, and declare for him against the Congregation, and tell them to their very faces, *That they builded their own houses, but let the house of God lye wast, whereas it was their worke and duty to build the house of God.* They told the greatest of them, the chiefest of them their sin, and that to their faces; they preached openly against the negligence and sluggishnesse of that Age to Gods work. And have not good men of latter times looked upon themselves called to doe so against the superstitions of the Age before us. Saints in all Ages have looked upon it as their duty to bear witnesse against the sin and evil of the Age. Hence Christians are called *Witnesses*, a man that keeps all in his breast is no witnesse, but he is a witnesse that gives forth a Testimony to others.

And truly I speak this, because we may be holy and humble and wise in doing this our duty in bearing witnesse and Testimony against the sins of the Times. O

my thinks, when a Saint in cold blood ſhall ſit down and conſider, that he ſees God, and his name, and his cauſe and intereſt blaſphemed, and trod under foot, and abuſed, and diſhonoured, and ſhall not ſtand up for God, nor appear for God, nor have a word to ſpeak for God, how will this grieve him and trouble him? And may ſuch a one not queſtion his love to Chriſt? It's to be feared, we have but little love to Chriſt and his Cauſe, his name and intereſt, when we cannot ſpeak and appear for him: For men to have ſuch a Principle as this, I may ſtand by and look on, and ſee God and his name, cauſe and intereſt trodden under foot, and yet not ſpeak a word, but hold my peace and ſay nothing, and another may ſtand and look on, but ſay nothing, no man muſt ſpeak a word: Truly, this is ſuch a piece of Doctrine that I never heard of, and that hath read ſuch Lectures already, as I think were never yet read: When they themſelves that doe ſuch things, cannot but know and ſee (and they that look on (it's ſo plain, that they that run may read) that there is an Apoſtacy, and yet notwithſtanding none muſt ſpeak of theſe things, and bear Teſtimony againſt it; truly, its ſuch a Principle and ſuch a piece of Doctrine as never was practiced by the Saints in former times. And if the Saints and people of God in former and later times, had practiced ſuch a Doctrine and Principle as this is, they would never have loſt their lives as they did, there would not have dyed ſo many Saints as there did, there would never have been ſuch a large Book of Martyrs as there is; we ſhould never have had ſo many living Teſtimonies of dying Saints as we have, if ſuch a Doctrine and Principle as this had been practiced.

If any ſay theſe men are good men though they have many and great failings. Why if it be ſo, this cannot excuſe

excuſe the matter. Is a ſin the leſſe evil becauſe a good man commits it? And you cannot but acknowledge that if King *Charls* or the former Powers had done ſome things theſe men have done, you would not have put ſuch favourable conſtructions upon them, and why ſhould you think any thing the better of an evil, becauſe you think good men commit it? Its not the badneſſe of any perſon that can make a good cauſe bad, nor the goodneſſe of the perſon that can make a bad cauſe good; for though we and all the people of God have many weakneſſes and infirmities, yet that cannot make his good cauſe bad. The poor people of God (it hath been often upon my ſpirit, that they) ſhould be allowed their infirmities; in all times and ages they have been allowed their infirmities, and truly the allowance now ſhould be larger and greater then ever it was in former times; and that upon the account of reaſon, becauſe they and their Enemies have been brethren and friends together: And I ſpeak this to this end, that we may not goe and condemne all, (as I know this is the noyſe abroad) I am perſwaded when we come to ſtand before the Lord Jeſus our Judge, Chriſt will make another manner of judgement than now is made, and paſſe another manner of ſentence then now is paſt upon the Saints by men. And I am perſwaded if ſo be that good men would but ſtudy things, they would ſee more into them than they doe, I mean things by which God is diſhonoured, and his name blaſphemed, and they ſee it not, and know it not, and they could not in ſuch a day as this, but venture hard for God. This I am perſwaded is the truth of God, and many ſoules that doe not ſee it, God will make them one day aſhamed of it, that they have not had hearts for God, and tongues for God, and mouths for God in ſuch a day as this is, wherein his cauſe hath called for it.

Thirdly,

Thirdly, Another duty that lyes upon the Saints in such a day as this is, is, *That they endeavour their utmost the Reformation of such a thing.* *Ezra* did so, he endeavoured to bring the Congregation upon their knees, and to a Reformation of the sin of that age, of taking strange wives, he caused the Congregation to enter into a Covenant to put them away, *Ezra* 10.

But the third Generall Head is this, *That the Saints should be often speaking one to another, of the precious great and glorious Promises that God hath made of better times to come.* And we find the Prophets are full of these speakings, telling us of glorious times wherein we shall come to enjoy that which will make up all our sufferings, afflictions and persecutions. God bears up the hearts of his people this way, by promising and discovering of *better times to come.*

When the Children of *Israel* were in *Ægypt*, God told them of *a better time,* promises them the Land of *Canaan*; so, when his people were in *Babylon*, he made them a promise of *a better time* to come, he told them then in the time of their Captivity, to comfort and chear their hearts, that the time was coming wherein all the Kingdomes of the earth, and the power and greatnesse of the Kingdom shall be given to the Saints of the most High; and with this Christ bears up the hearts of his Disciples, *I appoint unto you a Kingdome,* saith he; and truly this will sweeten the bitternesse of an evil time this will make up suffering times, this will make amends for all, the Kingdome that Jesus Christ will give unto those that abide with him in an evil time. As the Saints have had a day of patience, so they shall have a day of power; as they have had a day of sorrow, so they shall have a day of joy; they shall have a day of peace and comfort, they shall have full peace, and full joy, yea, they shall have joy and

peace

peace running over, an overflowing of joy and peace, they ſhall have a day of power and rejoycing; and therefore ſaith the Apoſtle *Paul*, ſpeaking about ſuffering, *Rom.* 8. 18. *I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* O the thoughts of that time of glory and power, ſwallowes up all the thoughts of this time of ſuffering and of evill. I reckon and account that the ſufferings of this preſent world, are not worthy to be compared unto the glory which ſhall be revealed, which we ſhall enjoy, and be made partakers of; with this *Paul* comforts *Timothy*, *If we ſuffer with him, we ſhall alſo raigne with him:* And whatever the poor blind world thinks, ſuffering Saints ſhall be glorified Saints; they that ſuffer with Chriſt, ſhall be glorified with Chriſt. The great thing that *Paul* preſents to the thoughts of the Saints in ſuffering times, to comfort them, and refreſh and bear up their hearts, is, that they ſhall have a Kingdome, they ſhall come into the Kingdome of God, and raigne with him there. There's a moſt excellent place for this purpoſe, *Revel.* 5. 9, 10, 13. *And they ſung a new Song, ſaying, Thou art worthy to take the Booke, and to open the ſeales thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation, and haſt made us unto our God Kings and Prieſts, and we ſhall raigne on earth. And every Creature which is in Heaven and on the earth, and under the earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.* Now look into the next Chapter, *verſ.* 9, 10, 11. *And when he had opened the fifth ſeale, I ſaw under the Altar the ſoules of them that were ſlain for the word of God, and*

for

for the teſtimony which they held, and they cryed with a loud voyce, ſaying, How long, O Lord, Holy and true, doeſt thou not judge and avenge our blood on them that dwell on the earth? And white Robes were given unto every one of them. We ſee white Robes in one place under the Altar, crying, *How long, how long O Lord, wilt thou not avenge our blood on them that dwelt upon the earth?* And in another place we ſee them in their Kingdome, ſing praiſes and Hallelujah's to God, and the Lamb, there they are in their glory, and in their triumph. O let us look to our white Robes, to keep our white Robes about us, for white Robes ſhall not alwayes lye under the Altar: O this we ſhould be often arguing of, and ſpeaking one to another of; O the ſweet and the great, and the glorious precious promiſes that God hath made of *better times to come.* Let us make it our care (I ſay) to keep our white Robes about us, that in all our bearing Teſtimony, and appearing for God againſt the ſins of the Times, we may keep our white Robes, and then we ſhall conquer and overcome all our enemies; for that noble Spirit hath overcome and conquered all along; though it hath been in the feweſt, and never ſo weak and deſpiſed a company, yet that noble ſpirit hath conquered all along; though it hath been never ſo low, and never ſo contemptible, yet it hath carried it from the great and mighty and high ones of the world. O let us ſpeak often one to another of theſe things, and this will quicken us, and keep a lively and active ſpirit in us, and among us, and therefore ſee what notice the Lord takes of it.

The Lord hearkned and heard. O, God did hearken and liſten to hear what his Children did ſay for him, and to him, at ſuch a time as this was, wherein there was ſuch great and high Apoſtacies and backſlidings,

It

It is, as when a man hears many ſpeaking againſt him, and his Child ſtands and looks on, and hears them; the father will liſten and hearken to hear what his Child ſaith, and what his Child will ſpeak for him, he will take ſpeciall notice what his Child ſaith, and how he appears and ſtands up for him: Why ſo doth the Lord, when he ſees a company fall from him, and tread his name under foot, then he will take ſpeciall notice of them that ſpeak and appear for him; and not only ſo, but

A Booke of Remembrance is written before him. Like unto a man that keeps a Note-book about him, to write down things, that ſo he may not forget them; ſo doth the Lord (to ſpeak after the manner of men) the Lord hath a Note-book, and he writes down what they doe that fear him, that fear his name, and ſpeak and plead for him, he writes it down. O ſaith he, there's ſuch a one, he ſpeaks for me, and he appears and pleads for me againſt the ſins of the times, O write it down preſently (ſaith God) I will not have that forgot, I will not looſe that note; when others revolt and turn their backs upon me, and when others look upon my name, and ſee it troden under foot, and blaſphemed, they will not ſpeak for me, nor appear for me, but theſe doe, O write it down, I will not forget that.

For them that feared the Lord, and that thought upon his name. O it's good to fear the Lord, to be of a fearfull ſpirit leſt we ſhould fall, and leſt we ſhould turn aſide with the croud, and with the workers of iniquity, to fear leſt we ſhould backſlide and Apoſtatize, and ſee Gods name diſhonoured, and not appear for him, to ſpeak a word for him; it's good to be fearfull, leſt we ſhould be drawn and carried away with the ſtream; let us pray often for one another, leſt we ſhould be led and drawn away.

But

But these *fear the Lord, and thought upon his name*, though they could not speak for God, nor it may be declare for God, as others did, yet they thought upon his name; they thought, how is the name of God dishonoured? How is it spoken against, and blasphemed by this Apostacy? How doth the name of God suffer, and thus they thought upon his name.

But now these men to whom the Prophet spake, they forget God, and yet they say, *Wherein have we forgotten God, and wherein have we done thus and thus?* Well saith God, there's a company of poor soules that fear me, and think upon my name, write it down, write down every thought that they have of me, and of my name, how that suffers, and how that is dishonoured; truly, if we can doe nothing else, let us think of the name of God at this day, how that suffers, and how that is trodden under foot; God took this exceeding well from them, and certainly God will take it well at our hands too.

And saith God, *They shall be mine in that day when I make up my Jewells.* Thou shalt be mine saith God, and what wouldst thou have God say to thee more than this, *Thou shalt be mine in that day when I make up my Jewells?* Thou art mine now, but then at that day it shall appear that thou art mine. *It doth not yet appear* (as *John* saith) *what we shall be, but when he shall appear, we shall be like him.*

Poor soule, what wouldst thou have God say to thee more then this, *Thou shalt be mine?* Gods *Thou shalt be mine*, is more worth then all the world. If we could be but faithfull to God, he would gather us up to himself, in that day when he makes up his Jewels. O saith God to his Angels, goe and gather up that soule, for that soule is mine, he is one of my Jewels. O, God will then

then ſhew what it is to own him, God will make it appear plainly then, what we are, and who we are.

And I will, ſaith God, *ſpare him as a man ſpareth his own Son that ſerveth him.* I will ſpare them and pity them: O, they have many weakneſſes and infirmities, what though? yet ſaith God, I will ſpare them: tis true ſaith God, they have many weakneſſes, and have much frowardneſſe, O but yet I will pardon all, and overlook all, *I will ſpare them* notwithſtanding all that; I ſee what they drive at, and what they aym at, I ſee what their ends are, they aym at my glory, at my honour, and they aym to be ſerviceable to me and would very gladly doe ſomething for me; well, I will overlook and paſſe by all their weakneſſes and infirmities, and *I will ſpare them as a man ſpares his Son that ſerves him.* Though their brethren and friends will not pardon nor forgive their paſſions and their frowardneſſe, their weakneſſes and infirmities, yet ſaith God, *I will, I will ſpare them.* O Saints, here is our glory and our comfort, that our father, our God will ſpare us, he will overlook our infirmities; its true Saints, we have many weakneſſes, much frowardneſſe of ſpirit, much paſſion, many failings, and many out-goings from God, and we cannot manage that bleſſed cauſe we have in our hands, with that wiſedome, and with that meekneſſe, and with that humility of ſpirit, as we ſhould: O, but here's our comfort, we have a ſparing God, an over-looking and forgetting God. O Saints, our father will ſpare us, the father will overlook our infirmities, he ſees we aim at his glory, and would doe ſervice for him, and that delights his heart; and certainly this will appear to be the great ſin of the Saints one day, that they cannot forgive and forget and overlook one anothers weakneſſes, and one anothers infirmities. O but here's the great comfort of the Saints in

ſuch

such a time, that though they have many weaknesses and infirmities, yet they have a God and father will spare them and pardon them. Saints there's sparing mercy in God, there's forgiving mercy in God, there is forgetting mercy in God, there is over-looking mercy in God: O the good Lord keep our hearts close to him, and help us to keep our white Robes about us, and to walk in his fear alwayes. O let us cast and venture our selves upon the rich grace of God in the New Covenant, and love in Jesus Christ.

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FINIS.

Look to your Aymes and Ends.

MATHEVV 11. 7.

And as they departed, Jesus began to say unto the Multitude concerning John, what went ye out into the wilderneſſe to see? A Reed ſhaken with the wind?

IN the foregoing verſes, we have *John* (who is now in Priſon) ſending ſome of his Diſciples to Chriſt, to propound a Queſtion, that he might receive ſatisfaction therein from the mouth of Chriſt himſelfe: The Queſtion is, *Art thou he which ſhould come, or doe we look for another?* In effect, Whether art thou the Chriſt or not? Or are we to look for ſome other yet to come that is the Meſſiah, whom God hath promiſed by his holy Prophets to ſend unto his People? It ſeems *John*, though he had Preacht Chriſt, and was his Harbinger, his Fore-runner, and had all the time of his Liberty ſpoken glorioully of Chriſt; yet now when he is brought into a Priſon, into a ſtate of temptation, he is doubting.

As it doth befall the dear children of God when they come into that ſtate, when they are under Temptation, they doe then queſtion thoſe things which they believed in the day of their proſperity and joy: So *John*, when he was Preaching in his proſperity, and at liberty, he then held forth Chriſt, but when *John* is caſt into Priſon, *John's* faith is not ſtrong, now (though it was very ſtrong once, yet) it had need of confirmation from Chriſt himſelfe, therefore he ſends to Chriſt, *Art thou he which ſhould come, or doe we looke for another?* Our Lord anſwers *John's* Diſciples that came to him, that they ſhould goe and tell *John* what they heard and ſaw: And what things are thoſe? *The blind receive their ſight, and the lame walke, the Leapers are cleanſed, and the deafe hear, the dead are raiſed up, and the poor have the Goſpel Preached to them.* Goe tell *John* of my works, ſaith Chriſt: Chriſt endeavours to convince him by his works, and then he concludes, *And bleſſed is he whoſoever ſhall not be offended in me:* As if he ſhould have ſaid, it will be a hard thing not to be offended in me: it's a very hard thing for a poor creature not to be offended in Chriſt: *John* himſelfe that had Preacht Chriſt ſo much, is upon the very brink of an offence, and had much adoe to keep himſelfe from being offended; therefore Chriſt ſaith, *Bleſſed is he that is not offended in me*, I doe not wonder at *John*, it's a very bleſſed thing not to be offended in me: my people ſhall meet with ſuch Tryalls and Temptations in owning me, that it's a very hard thing not to be offended.

Havin this opportunity put into his hands by *Johns* Diſciples putting this Queſtion unto him, Chriſt turns unto the multitude, *As they departed, Jeſus began to ſay unto the multitude concerning John, What went ye out into the wilderneſſe to ſee?* what were ye taken

with?

with? *A Reed ſhaken with the wind?* The multitude were much taken with *John*, they cry'd up *John* as a great Prophet, and indeed Chriſt ſaith, *that among all that were borne of women, there was not a greater that then had riſen, then John the Baptiſt*: yet this great *John*, *John* that had ſo much light, *John* that had ſo much grace, *John* that had Preached Chriſt ſo clearly, *John* that the whole multitude followed, this *John*, when he comes into Temptation, is but a Reed ſhaken with the winde, *What went yee out for to ſee, a Reed ſhaken with the winde?* The ſtrongeſt Chriſtian, that hath the ſtrongeſt grace, and moſt experience, and moſt ſtrength, yet let him but enter into Temptation, and he is but as a Reed ſhaken with the wind, *What went yee out for to ſee, a Reed ſhaken with the wind?* But this is not that I intend to ſtand upon; The word that I intend to ſpeak to, is grounded upon Chriſt's Querie, *What went ye out into the wilderneſſe to ſee?* The multitude followed after *John*, but alaſſe, they did not know him, nor wherefore they went after him: So it's with poor ſinners, they are apt to be taken with any thing a while, but we doe not know our owne hearts, our own deſignes: *What went yee out into the wilderneſſe to ſee?* As if he ſhould have ſaid, What was your end? He put them upon their end, to look unto their aymes in ſpirituall work, their ends and deſignes in ſpirituall work: and ſo indeed the Truth which lyes before us in theſe words, is this:

Doctrine.

That it's a very good, and a very profitable thing for ſoules to be very inquiſitive into their own ends in all Spirituall Actions.

Was not this a good work to men to run out into a Wilderneſſe to hear *John*? Here was a good work, yet there was a bad end, they had not a holy end, a pure end; therefore Chriſt takes this opportunity to ſhew them their ends, *What went yee out into the Wilderneſſe to ſee?* We ſhould be much in looking to our ends: men are at this day found much in the wayes of God, I mean, in attending upon the outward Ordinances, following of the means, for this is grown a thing in faſhion, why now in ſuch a day as this is, wherein it's ſo much in faſhion for men to have ſomething of Religion, every man and woman ſhould look into their heart, what our end is; Doe I appear holy becauſe I can have no credit if I doe not appear ſo?' We ſhould be looking and prying into our ends, that Chriſt puts them upon, *What went yee out into the wilderneſſe to ſee?*

The Grounds and Reaſons why we ſhould be inquiſitive into our ends, they may be ſuch as theſe.

Firſt, Becauſe our ends and our aymes they are ſecret things; they are things that doe lye deep and unſeen, and therefore we muſt be very inquiſitive as touching our ends and aymes. We may be acted very high in the wayes of God, and of the moſt forward in the things of God, and ye we may miſtake, and looſe our ſelves, and run upon a falſe ground, if we miſtake our ends: The more ſecret and hidden any thing is, the more need there is of enquiry into it: A man may come and appear with a great ſhew of Religion, O but there may be ſome end lying at the bottome, which we doe not ſee, which makes all filthy and abominable before God, therefore we ſhould look to our end.

Secondly, Becauſe it's a moſt certaine truth, that a mans heart is where his end is. Let his end be where

it

it will, there his heart is: if a man have the credit of men, honour, reputation among men, or if he have his own profit or advantage, if any of these be his end, there his heart is, whatever he doth his heart goes not along with it, but his heart is rapt up in his end; where ever the end is, a man shall find his heart there, therefore we had need look to our end in such a day as this is: If we would find our hearts, if we would know our own hearts, then let us search where our ends are, for where our ends are, there will our hearts be.

Thirdly, Because a mans heart is as his end is. As a mans heart is where his end is, so a mans heart is as his end is: If so be that the end be good, then the heart in the work is good, if the end be bad, then the heart in the work is bad: a mans heart is ever as his end is.

Fourthly, Because God doth look at our ends. The great thing God looks at in all our addresses to him in any duty, is our end; God doth not look so much at the outside of the duty (as we are apt to think the Lord looks at that) but God looks at the end, he looks at the heart: as the end is, so the heart is, so God looks at the heart; as when *Samuel* came to the house of *Jesse*, he saith of *Eliab*, *Surely the Lords anointed is before me*; no, saith God, *I judge not as man judges*. God looks not at the outward appearance, but upon the heart: Now the heart is as the end is, for the heart lyes in a mans end, therefore God looks at the end, and judges of us and of all our actions, as he sees our ends are.

Fifthly, Because God will overlook many failings in our obedience, if so be our end be right; and on the other side, God will not accept of whatsoever we doe, though it be never so glorious outwardly, if the

end be falſe. God will over-look failings if the end be right, as it is with a father that hath a child that doth ayme and deſigne at his fathers good name, honour, credit, and profit, though the child doe miſcarry very much in labouring to honour his father, yet notwithſtanding becauſe the father ſees the childs end is, that he might honour him, the father paſſes by all his failings: Why ſo, I ſay, the Lord when he ſees that the end of a ſoule is, to honour God, to ſerve God, if this be that that lies at the bottome, if this be our great end, though there may be many failings creeping forth as of pride, of ſelfe, of paſſion, and of many weakneſſes of the creature, yet God will accept of the work, though it have ſo many failings: But on the other ſide, God will accept of nothing, though it be never ſo glorious outwardly, if his end be naught. Though we may doe ſome work wherein God may be honoured and glorified, yet if our end and deſigne be not that we may honour God and ſerve him, God will not accept it: That which is done (as I may ſay) by the bye, it's God glorifying himſelfe, the Creature not ſeeking it nor deſiring it; ſo God glorifies himſelfe by the very ſins of men, by the very oppoſitions of his Enemies, yet he will judge them for it.

Sixtly, *Becauſe there's nothing that our hearts doe ſo much deceive us in, as our ends.* A man is more beguiled here than he is in any one thing; for we are ready to think our ends are very good and holy, and that when indeed they are very corrupt and wicked: How wonderfully was *Jehu* deceived? and how did he looſe himſelfe in this thing? he thought he had had very holy aymes in his zeale againſt the houſe of *Ahab*, therefore he cryes out, *Come ſee my zeale for the Lord*; and alaſſe! *Jehu* had no zeale for God, onely his heart deceived and gull'd him, he was deceived about

about his ends; and so we are many times deceived about our ends, we think that which we ayme at is Gods honour, and yet in this doth our hearts very frequently goe beyond us, and this is most common at such times when Gods glory and our interest meet together; for when his interest and Gods glory ran together, he could run along as moved by his own interest, and yet keep his eye upon Gods glory, and make his own heart believe that that was it that moved him, therefore a great deal of deceite is here, and here was the very deceite of *Iehu*, Gods glory and *Iehu's* interest did run together, and herein he lost himselfe.

Now the way to discover our ends to be false at such a Time, it is,

1. *To consider whether or no doth my heart willingly run with God in such wayes wherein my interest lyes with Gods glory, and is unwilling to run with God in the way wherein I have no interest at all*: I say, if we put this to our hearts, we shall bring them upon the Tryall, if so, then it's a clear discovery, whatever the heart may pretend, how high soever it may seem to set up Gods glory, yet that is not the end, but its own interest, for if so be I can run along with Gods glory onely when I can carry my interest with me, it's a signe I act not for Gods glory, but for my own interest.

2 *To consider whether or no I will goe along with Gods glory so far till I come to the end of my own interest, and then goe with God no further, if so, this is a cleare evidence how great soever the zeale pretended might be for the glory of God, yet Gods glory was not my end*: For if Gods glory had been the end, then the soule when it had come at the Butt (as I may say) that its own interest would advance no further, yet it would have gone upon the pure account of Gods glory; but now when I goe no further than the Butt where my own interest

is, I goe not one part of the way upon the account of Gods glory. It's remarkable that example of *Jehu* as to this, *Jehu* pretended high for the glory of God, but here was the tryall, when he came to that which ran croſſe to his own intereſt, there he ſtuck, he runs through the whole Commands of God concerning the houſe of *Ahab*, he deſtroyes that utterly; but when he came to the Calves of *Dan* and *Bethel*, he could not deſtroy them, for that was contrary to his intereſt. And that very reaſon of ſtate that moved *Jeroboam* to ſet up the Calves, cauſed *Jehu* to keep them up, to keep up his intereſt, to enſure the Kingdome to himſelfe; therefore when he had gone juſt ſo far as he could with his own intereſt, deſtroyed the houſe of *Ahab*, and all the friends of *Ahab*, which conduc't to his ſettlement in the Kingdome, was ſuitable to his intereſt, he could goe no further; but when he ſaw he was to make an advance, and goe forth beyond his intereſt, he muſt go over the head of his intereſt, or follow God no further, he is at a ſtand, he goes up to the utmoſt bounds of his intereſt, to the Calves of *Dan* and *Bethel*, but the Calves of *Dan* and *Bethel* muſt ſtand, I will not meddle with them, I will not deſtroy my intereſt, this is a cleare and evident Argument that all the ſteps he had made before was not for Gods glory, but indeed for his own intereſt.

Seventhly, *Becauſe a bad end is of ſuch force as that it will make that action which in it ſelfe is good, to be bad, and inſtead of reward, it will bring judgement from God upon a man for doing of it*: That very word was ſpoken by the Prophet *Hoſea*, touching that man we have been ſpeaking of, *Hoſ.* 1. 4. ſaith the Lord, *Call his name Jezreel, for yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu*: It's a very ſtrange paſſage; why, what did *Jehu* doe more then God

God bid him? *Jehu* deſtroyed *Ahabs* houſe, God bid him doe it; *Jehu* deſtroyed the houſe of *Baal*, and that was Gods will he ſhould doe it: *Jehu* was found in the very Commands and will of God in what he did, and yet ſaith God, *I will avenge the blood of Jezreel upon the head of Jehu*: The very blood he ſhed in the cauſe of God, was charged upon him as if he had been a murderer: What was the reaſon of it? Why, his end was not right, it was not Gods end, his end was to root out all Idolatry, God commanded *Jehu* to deſtroy all the Idolls in the Land, he bids *Jehu*, goe ſtand forth in my name, and tread down in my name all the Idolls, and high places of Idolatrous worſhip, and all the Tyrannies and wickedneſſes in the Land, *Jehu* thinks, well if I can doe it I ſhall get a Kingdome, and I can ſettle my ſelfe faſt; he goes with another end, he goes to deſtroy all to ſettle himſelfe faſt in his ſeat, and ſurely this was the reaſon why the Lord would avenge the blood of *Jezreel* upon *Jehu*, ſaith he, I will bring it upon him becauſe he had an evill end in the doing of it.

Eightly, *Becauſe a good end it will make that action which in the interpretation of others may be bad, and may by others be accounted bad, it will make that action good*: I would not be miſtaken, I doe not ſay a good end will make an action that in it ſelfe is bad, good, but a good end will make that action which in the interpretation of another may be bad, it will make that good.

Doe but look upon *Pauls* actions, and they will ſeem very ſtrange, when as *Paul* ſaith of himſelfe in the Epiſtle to the *Corinthians*, *To the Jew I became a Jew, that I might gaine the Jewes; to them that are under the Law, as under the Law, that I might gaine them that are under the Law; to them that are without Law,*

Law, as without Law (being not without Law to God, but under the Law to Christ) that I might gaine them that are without Law. To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes save some; and this I doe for the Gospels sake. And so in 1 *Cor.* 10. 32, 33. *Giving none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.* One would think that read over these passages, that *Paul* was a meer Statist, a politick man, for a man to please all men in all things, to come among the *Jewes*, and there conforme to them, to come among the weak, and there stoop to them, come among them that are without Law, and there conforme to them: One would think that here was a meer Hypocrite, but here was a blessed end that made the action good, here was his end, that he might gaine some to Christ, here was a holy end, *Paul* did not doe it to please men, that men might own him, and that men might cry him up, but that carriage was to gaine men to Christ; and the action becomes a blessed action through a holy end.

Ninthly, We have need to look to our ends, *Because all a mans comfort in suffering it will be as his end is.* If a man doe appear for God in a way of action, or speak for God, why truly his comfort if he be called out to suffer, will be as his end was; what was it that made *Paul* he could run through all things, evill reports and good reports, that he did not care what came to him, or what men thought of him? it was this, he had a holy sincere end; when the *Corinthians* judged him, saith he, *I care not to be judged of you, or of mans judgement:* So in such a day

as

as this, when the people of God are under sufferings, (and who may be under sufferings it's onely known to the Lord) O that the Lord would give us to have such ends in our actions as may be holy and sincere, that we may have comfort, joy, and peace.

Tenthly, We had need to look into our ends, for, *If a man have false ends, he will never be able to continue and hold out in a good work.* It's very remarkable that we have in these men here that ran after *John*, *What went yee out into the Wilderneſſe to see?* They were very earneſt, and very hot, and very zealous, they had a great delight in *Johns* Preaching, I but saith Christ, *What ye out to see?* What is your end? it was bad: *He was a burning and a shining light, and yee were willing for a season to rejoyce in his light.* It held but for a season, they make a very great profeſſion, and seem much to own *John*, and to own the truth, and seem much to be taken with the word, but have a wrong end, therefore they rejoycing but for a season they came to have their hearts hardned, and they rejoyce no more: Therefore what need have we to look into our own hearts, and obſerve our aymes and ends; and indeed that we may know our ends,

1. *It's good to be jealous of our own hearts, that there may be some end that lyes deeper than I am aware of*, or than I doe discern. Its good to have a holy jealouſie over our hearts in our acting, that there may be some end that we see not.

2. If we would know whether we have a right end, *It's good to take a view of our own hearts and ends at such a time as we have most light, and have faireſt opportunity and advantage.* When we have most light, that is, at such a time when the Lord doth most clearly shine upon the soule, if there be any time wherein you

you have a more clear sight of the love of God then at another, at that time look into your hearts to see your ends.

3. *Looke into them at such time as we seem to have a helping opportunity* : There are two times, which if we fall in with, will give us great help to look into our ends,

First, Look into our ends when we see others more eminent than we, and that goe before us in graces and abilities, when we see them drop : for then the soule hath some stirring and working, and I may come to get a sight into my ends the more by that opportunity.

Secondly, Look into our ends at such time when others doe censure and judge us : If a Christian be censured by another, that is a good time for him to look into his end, that will make him look more narrowly, and pry into every corner of his heart.

4. *Beg of the Lord, that he would be pleased to come search and try* : For after all our tryalls if God doth not try us, we may be at a losse, and deceived : and herein was the sincerity of *Davids* heart manifested, *Prove me and try me, O Lord,* saith he : And so it's with every gracious heart, he will say, *Prove me and try me, O Lord,* if there be any wickednesse, if there be any corruption that I doe not see, *Prove me and try me, O Lord,* if there be any Hypocrisie that I have not yet found, *Prove me and try me, O Lord.* We are to be much in begging of the Lord, that he would try us and prove us.

5. If we would see fully into our ends, *Then as soon as ever thou doest find any false end, presently deliver it as a Traytor to be executed.* Say, Lord I have found out such a juggle, I have found out such a bye way wherein my heart is gone, good Lord come and destroy it.

Lastly,

Laſtly, *Keep the love of Chriſt warme upon thy heart.* O labour ſo to goe to Chriſt as that the love of Chriſt may be warme upon thy heart, that thou mayeſt live in the light of that love, and the more thou ſeeſt of that love, the the more will thy ſoule deſire to live according to it.

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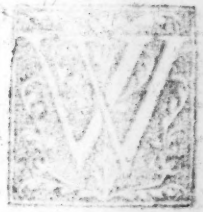

FINIS.

The Idolls Aboliſhed.

Isaiah 2. 18.

And the Idolls he ſhall utterly Aboliſh.

WOuld you know the time to which this Propheſie looks, the ſecond Verſe tells us in generall, *The laſt dayes, And it ſhall come to paſſe in the laſt dayes*; now becauſe *laſt dayes*, is taken ſometimes largely, for the *whole of Goſpel times*; ſometimes ſtrictly for the very *laſt of the laſt times*; therefore in other expreſſions of this Propheſie it's held forth, that laſt dayes is to be taken ſtrictly, as

1. This relates to the time *when the Mountaine of the Lords houſe ſhall be eſtabliſhed in the top of the Mountaines*, Ver. 2. The Mountaine of the Lords houſe is Chriſts Kingdome, which is the Lords Mountaine; it ſhall be eſtabliſhed in the top of the Mountaines, that is, in the top of worldly Kingdomes: when yet hath this ever been? Indeed, we have for many Generations had Antichriſt lifting up his Scepter above worldly Princes, but we are all clear enough that yet there hath been no fulfilling of this Propheſie: But as the Devil, when he ſees any glorious work of Chriſt to come

come forth, he will foreſtall it, and ſet up ſomething of his own that ſhall be ſo like it, that we are ſometimes almoſt deceived: ſo the ſubtile Dragon, ſeeing that in time ſuch a thing ſhould be, a Kingdome of Chriſt ſhould over-top all the Kingdoms of the world, he fore-runs it, and ſets up a thing like it, *viz.* a Kingdome of his own, which himſelfe ſets up, rules in; ſuch is Antichriſt, whoſe riſe is not from God, but from the Devill, nor is Chriſt there ſerved, but the Dragon is worſhipped, *Rev.* 13. 14. *And they worſhipped the Dragon which gave power unto the Beaſt.* This Kingdom (the blind of Chriſts) by which the world hath been deceived, and wondred after it, before which the Kings of the earth have laid their Crowns, hath been ſet up; But all diſcerning ſoules, know this to be the Devills Kingdome, not Gods, the very Throne of Iniquity, not of Holineſſe; but when was there ſuch a Kingdome of Chriſt, over-topping others?

2. This relates to a time, *when the Law ſhall goe forth of Sion, and the word of the Lord from Jeruſalem*, ver. 3. By *Law* (being diſtinguiſhed from the Word of the Lord) I underſtand, the *Civill Law*, the Law of Civill Government, as by the *word* of the Lord, the *ſpirituall Law*: This therefore relates to a time, when Civil Government ſhall be in the hands of the Saints; when the Law of the world ſhall goe forth from *Sion*, and the Spirituall Law alſo, the Preaching of the Goſpel from *Jeruſalem*, that is, from the Cities or Churches of the Saints. And ſuch a time hath not yet been from the beginning of the world to this day, Civill Power hath been in the hands of worldly men, all hath been managed by them, Servants have ruled over Gods Heritage: And for the Goſpel, hath it not ever come out of Univerſities, though Chriſt no where in the Goſpel, did ever appoint the building of ſuch Cities to

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ſend his Goſpel from, but hath appointed his City *Jeruſalem, his true Church*, thence it is ſent.

3. This relates to a time, *when the Houſe of Jacob ſhall be come in, or upon coming in*, for they are called to come, *Ver.* 5. *O Houſe of Jacob, come yee, and let us walk in the light of the Lord.*

4. This relates to a time, *when God will darken all the glory of the world, and exalt himſelfe onely*, from *Ver.* 10. to 18. *Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his Majeſty. The lofty looks of men ſhall be humbled, and the haughtineſſe of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day. For the day of the Lord of Hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oakes of Baſhan, and upon all the high mountaines, and upon all the hills that are lifted up, and upon every high Tower, and upon every fenced wall, and upon all the ſhips of Tarſhiſh, and upon all pleaſant Pictures. And the loftineſſe of man ſhall be bowed down, and the haughtineſſe of men ſhall be made low: And the Lord alone ſhall be exalted in that day.*

Laſtly, This relates to a time, *In which God will ſhake terribly the earth*: and what time is that? Other Scriptures tell us, that Chriſt a little before his coming, will ſhake all Nations. *Hag.* 2. 6, 7. *For thus ſaith the Lord of Hoſts, yet once, it is a little while, and I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land. And I will ſhake all Nations, and the deſire of all Nations ſhall come*, quoted *Heb.* 12. 26, 27. *Whoſe voyce then ſhooke the earth, but now he hath promiſed, ſaying, yet once more I ſhake not the earth onely, but alſo Heaven.*

And

And this word, *yet once more*, ſignifieth *the removing of thoſe things that are ſhaken, as of things that are made; that thoſe things which cannot be ſhaken, may remaine.* To this time this relates, ſo that our Text looks to a time a little before Chriſts coming, and ſo falls into the lap of our Times.

Queſt. What will Chriſt doe at this day?

Anſw. Many glorious things here mentioned, which particularly I cannot now handle, of which this is one moſt glorious thing, *The Idolls he will utterly Aboliſh.* Of which a word.

Doct: *There is a moſt glorious day a coming, in which all Idolls ſhall be utterly aboliſhed.*

I ſhall ſhew;

1 What is meant by Idols. By Idol is meant any thing that a man loves, honours, and prefers before God and his glory. So, a covetous mans money is his Idol. Hence covetouſneſſe is Idolatry. The gluttonous and voluptuous mans belly is his Idol, hence *Phil.* 3. 19. *Their belly is their God.* The ambitious mans honour, name and credit, is his Idol. The holy mans grace, when truſted in, gloried in, and when its preferred before Chriſt, his truth and word; and when its made a thing more infallible then Gods truth, its an Idol. Whatever is preferred, loved, looked at, talked of, truſted to, and gloried in, more than Chriſt, be it a thing good or bad, it is an Idol.

Queſt. 2. What Idols will God Aboliſh?

Anſw. 1. *The Idoll of Prophaneſſe.* Some men make an Idol of their very wickedneſſe, love, ſerve, and glory in that; God will Aboliſh this Idol.

2 *The Idoll of Pomp, worldly glory, and greatneſſe.* What an Idol hath this been? This God will Aboliſh; *verſ.* 12. *For the day of the Lord of Hoſts ſhall be upon every one that is proud and lofty, and upon every one that*

is lifted up, and he shall be brought low. That is, those persons that are haughty, proud, lofty, puffed up with their dignity, honour, advancement and preferment, the day of the Lord shall be upon them to bring them low, to lay them, their glory and honour in the dust; and *vers.* 13. *And upon all the Cedars of Lebanon, that are high and lifted up.* Cedars tall Trees, *Ezek.* 17. 22. Cedars, tall Trees upon high mountains, *vers.* 24. *And upon all the high mountaines, and upon all the hills that are lifted up.* Men that are in honour and dignity over others, to whom therefore others come and bow the knee, the day of the Lord shall be upon them.

3 *The Idoll of Strength.* Strength is an Idol, the proud King, *Dan.* 11. honours the God of forces in his strong holds, *vers.* 38, 39. *But in his estate shall he honour the God of forces; thus shall he doe in the most strong holds with a strange God.* The *Assyrian* King glories in strength, *Isa.* 37. 24. *By thy servants hast thou reproached the Lord, and hast said, by the multitude of my Chariots am I come up to the height of the mountaines, to the sides of Lebanon, and I will cut down the tall Cedars thereof, and the choyce Firre Trees thereof; and I will enter into the height of his border, and the forrest of his Carmell.* This Idol shall be destroyed, *vers.* 13. *The day of the Lord shall be upon all the Oakes of Bashan.* Oakes, the strongest of Trees, *vers.* 15. *And upon every high Tower, and upon every fenced wall.* Towers and fenced places are the strength of a City, the day of the Lord shall be upon these. So see *Isai.* 26. 5. *He bringeth down them that dwell on high, the lofty City he layeth it low; he layeth it low even to the ground, he bringeth it even to the dust.* Compared with *vers.* 2. *Open yee the gates, that the righteous Nation which keepeth the truth may enter in.* Thus for Land strength.

ſtrength. Is the ſtrength gloried in Sea-ſtrength, Naval-ſtrength? God will take away that Idol, *verſ.* 16. *And upon all the ſhips of Tarſhiſh.* Whether Land ſtrength, which lyes in Armies, fenced Cities, Towns, or Sea-ſtrength, which lyes in Shipping, Navies, God will aboliſh this Idol.

4 *The Idoll of Policy.* What a wonderfull Idol is this, and how much adored in the world? God will aboliſh this Idol, *Iſa.* 29. 14. *Therefore behold, I will proceed to doe a marvellous worke amongſt this people, even a marvellous worke, and a wonder, for the wiſedome of the wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* To what time doth this relate? *verſ.* 18, 19, 24. *In that day ſhall the deaf hear the words of the Booke, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſſe. The meek alſo ſhall encreaſe their joy in the Lord, and the poor among men ſhall rejoyce in the holy one of Iſrael. They alſo that erred in ſpirit, ſhall come to underſtanding, and they that murmured ſhall learn doctrine.* By comparing this with *Iſa.* 35. 5, 6. *Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped; then ſhall the lame man leap as an Hart, and the tongue of the dumb ſing; for in the wilderneſſe ſhall waters breake out, and ſtreams in the deſart.* It is clear it is the laſt dayes.

Yea, as God will deſtroy the Idol of *Policy*, ſo alſo, all thoſe rare inventions and knacks, that this Idol Policy hath woven, framed and made. What ever Policy, for the honour and ſupport of it ſelf hath made, that God will deſtroy, *verſ.* 10. *And upon all pleaſant Pictures.* The day of the Lord will be upon all rare inventions of humane policy; all the curious wrought Pictures and Images, that through the craft and wylineſſe of this thing called Policy are made ſo neat that they ſeem pleaſant and delighting to the eyes, the day

of the Lord will be upon them, the day of Gods ſhaking ſhakes all things that are made, *Heb.* 12.

5 *The Idoll of Parts and Learning.* What an Idol hath this been? If a man be a Scholar, hath been at the Univerſity, though he have not a dram of grace in his heart, no Goſpel knowledge, never perhaps ſeriouſly read *Pauls* Epiſtles over, will tell you ſtories out of *Ariſtotle, Plato,* &c. and ſhould he ſpeak his heart, he thinks *Paul* but a foole to them; yet this man forſooth, if he have but a little Logick, *&c.* in his head, and can but get him ſome few Commentators & good Books, out of which he can ſcrape a few Principles of Divinity, and form them according to his Logical notions, and write all in a Paper, and come and read it in a Pulpit, he is a Miniſter, and Orthodox, and to ſpeak a word againſt him, is to cry down the Miniſtry, and deſtroy Church Ordinances. Moſt loathed ſtuffe, and a filthy Idol! I honour from my heart parts and learning, I reverence a Goſpel Miniſtry, but this Miniſtry (and ſuch is the generality of the Miniſtry this day in *England*) my ſoule loaths, becauſe I know Chriſts ſoul abhors them; and this Idol he will ſhortly aboliſh.

6 *The Idoll of Grace.* Grace is the beſt thing in the world, becauſe it's the Image of Chriſt upon us; yet if we adore the Image more then him whom it repreſents, we make an Idol of it, and ſo far God will blaſt it. With a reſpect to this, I take it thoſe words are added in the cloſe of all, *verſ.* 22. *Ceaſe yee from man,* that is, from the beſt of men, gracious men lay no confidence, expect no great matters from them, *wherein is he to be accounted of?* And hath not our times verified this? Let us give glory to God, and take ſhame to our ſelves.

Queſt. But when is Grace made an Idol.

Anſw. When that I lay the foundation of my Principles in grace. Here is a moſt wonderfull miſtake among Saints, they found their Principles in grace, and ſuch ſhall fall one time or other, to have their Idol diſcovered: If they have perceived themſelves to act grace in ſuch a way, they thence conclude the way to be good, and the Principle to be good; whereas a gracious man that hath a Principle of grace, doth oftentimes act his grace, even in his falls; for he never ſo falls, as wholly to looſe the life and activity in one way or other of this Principle; whilſt it's in him it will act, and if a mans fall ſhut it up from acting this way, it will act in another, as fire incloſed may be ſhut up from breaking ont in this place, but it will break out in another, whilſt there is fire you cannot keep it from breaking out: So, where there is grace, it will vent in the time of falls one way or other: The activity of grace is as naturall to it, as the life of it.

Now take a gracious man under falls, his fall ſhuts up the activity of grace as to this way, but grace being in him as fire ſhut up in his bones, will break out in ſome other way. There is an aptneſſe in man, though the way he is in be evil, yet when he can ſee an activity of grace in himſelf, to conclude thence, his way is good As for inſtance, ſuppoſe a good man under ſome great fall, yet not convinced of it, but thinks otherwiſe, he finds his heart very willing to hear and receive a reproof, or to be ſhewed his evil from any: in this he ſees an acting of grace, and becauſe of it, he thinks his way is right; but this is a great miſtake, this comes from the principle of grace in him, not from the goodneſſe of his way.

So alſo for grace in others: we ſee ſuch a man hath much grace, and upon that we think whatever he holds

muſt ſurely be the mind of God; hence we become his Diſciples, not from convictions upon our hearts from the word, but from an adoration of his grace: this we are very prone to, and it is to make an Idol of grace.

2 When I give that to grace I ſhould give to Chriſt. As ſuppoſe, I have been acting, or I have ſeen another acting in this or the other duty, and abundance of grace, as faith, love, humility, *&c.* hath been acted in that duty, and ſome glorious effect hath followed thereupon, I now look upon the thing, and ſay, aye, this is for my grace. This is to make an abominable Idol of grace, we give that to grace which is Chriſts.

Queſt. But why will God aboliſh Idols?

Anſw. 1. Becauſe his deſign is to exalt himſelfe alone, and this whilſt Idols ſtand cannot be. Whilſt pomp, greatneſſe, ſtrength, policy, parts and grace are Idols, theſe are exalted: ſome men therefore that ſpeak not a word of God all the year long, cry up this great man, or the other great man, commend him, and God is not exalted: others attribute this or that, to theirs, or ſuch a ones ſtrength, wit, or parts, or grace, are exalted, made Gods, but God is not exalted.

2 Becauſe Gods ſoule hates Idols above all: For Idols ſtrip God of his glory, and he can part with any thing better than his glory.

Queſt. How will God aboliſh Idols?

Anſw. 1. By the Manifeſtation of his own glory, *Verſ.* 10. *Enter into the Rocks, and hide thee in the duſt, for fear of the Lord, and for the glory of his Majeſty.*

1 He will in this day ſo manifeſt the glory of his Holineſſe, that the Idol of Prophaneſſe ſhall hide its head. Hence, this day, Holineſſe ſhall be written upon every thing, *Zech.* 1. 4. *In that day ſhall there be upon the Bells of the Horſes, Holineſſe to the Lord, and the pots*

in

in the Lords Houſe ſhall be like the Bowles before the Altar, yea, every pot in Judah and in Jeruſalem ſhall be Holineſſe unto the Lord of Hoſts. Sin ſhall be aſhamed to appear. When the Apoſtles preached, ſuch a light there was of Gods glory, that ſome ſins were aſhamed to appear in day time, as Drunkenneſſe, 1 *Theſſ.* 5. 7. *They that be drunken, are drunken in the night.*

2 He will ſo diſcover the glory of his own greatnes and Majeſty, that all other dignities ſhall be in a manner nothing. As though you ſet up ten thouſand Candles, yet when the Sun ariſeth, the light of them all is nothing. The Suns of the world ſhall have their light put out, by the riſing of the Sun of Righteouſneſſe.

3 He will ſo diſcover the glory of his own power, as ſhall deſtroy the Idol-ſtrength, his Arm ſhall appear to be all in all. Men ſhall viſibly ſee, that not Creatures ſtrength, but Gods Arm is all. See how they ſhall ſing then, *Iſa.* 12. 1,2. *And in that day thou ſhalt ſay, O Lord, I will praiſe thee, though thou waſt angry with me, thine anger is turned away, and thou comforteſt me. Behold, God is my ſalvation: I will truſt, and not be afraid: for the Lord Jehovah is my ſtrength, and my ſong, he alſo is become my Salvation.* God is my ſalvation: Now men cry ſuch a valiant man, ſuch valiant men have ſaved us, but then the Song will be God alone is our Salvation.

4 He will ſo diſcover his wiſedome, as ſhall wholly deſtroy Idol Policy. Men ſhall ſee Gods wiſedome ſo viſibly in diſcovering Plots, *&c.* as that they ſhall ſee all wiſedome of man to be folly.

5 He will ſo powre out of his Spirit, as ſhall utterly aboliſh parts, learning, and all thoſe things as they are an Idol. He will powre out of his Spirit upon the Sons and daughters of *Sion*, that they ſhall thereby be more filled with truth, and more able to utter

the great things of God, than all the Scholars of the world.

2. By ſhaking all Idols, *verſ.* 21. *When he ariſeth to ſhake terribly the earth*: He will terribly ſhake whatſoever hath been or is an Idol, whether honour, or ſtrength, or parts, or grace and how hath God been ſhaking all theſe amongſt us? How hath he ſhaken the honour of the world, pluckt off Crowns from the heads of Princes, and thrown Nobles out of their ſeats? How hath he been ſhaking ſtrength? broken in a wonderfull way Armies by Land, Navies by Sea: How hath he ſhaken mens parts and wiſedome? brought wiſe men and learned men, who made an Idol of their learning and wiſedome, to ſo low an ebb, in reſpect of eſteem, as they never were; and juſt it is, and they ſhall yet be brought lower, till they learn to give God the glory. Yea, how hath he ſhaken Grace? and how many men of Grace are fallen? that we might learn indeed to *ceaſe from man whoſe breath is in his Noſtrills.*

Uſe 1. Is it ſo, that God will aboliſh all Idols? then learn this, *That a day will be, how much ſoever men now cry up their Idolls, that they ſhall be aſhamed to owne them.* Iſa. 1. 29. *For they ſhall be aſhamed of the Oakes which yee have deſired, and yee ſhall be confounded for the Gardens yee have choſen.* Men ſhall be in this day aſhamed to cry up worldly greatnes, ſtrength, policy, parts, as now they doe. They may have a love in their hearts to theſe things as Idols ſtil, but ſhall be aſhamed to own them in the way they now doe. Read *verſ.* 20. *In that day a man ſhall caſt his Idolls of ſilver, and his Idolls of gold, which they made each one for himſelf to worſhip, to the Moles, and to the Batts.*

2 Is it ſo, *Then let us take heed we doe not in this day ſet up Idoll.* To ſet up Idols in this day God is pulling them down, make the offence double. We have

ſeen

ſeen the Lord powring contempt upon many Idols already, and he is now puniſhing us with the Idols we have ſet up, let us not goe about to ſet up more. O let us take heed of ſpiritual Idols: The great Promiſe of the new Covenant is, Cleanſing from Idols, *Ezek.* 36. 25. *Then will I ſprinkle clean water upon you, and yee ſhall be clean from all your filthineſſe, and from all your Idolls will I cleanſe you.* Plead it with God.

3 Is it ſo, *Then learn this, There ſhall be a day in which Saints ſhall have hearts to exalt God onely.* The wretched Idol ſelf ſhall be utterly aboliſhed: This is a good day.

4 Is it ſo, *Then Saints, ſeeing ſuch a day ſhall come, let us labour for a ſpirit fit for this day when it comes.*

Two things will work ſuch a ſpirit in us.

1 *A mortified heart to a mans own things.* Being dead to our honour, wiſedome, parts, *&c.*

2 *An enlivened heart to the things of God,* and his glory. And O! that this Spirit were in us, that the glory of our father could be more to us, then all the world. See thoſe bleſſed ones, *Revel.* 5. They cry out with a loud voyce, *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſedome, and ſtrength, and honour, and glory, and bleſſing.* We too often cry out our own worthineſſe, with a loud voyce, but they the Lambs, power is the Lambs, glory, honour, wiſedome and bleſſing is the Lambs.

FINIS.

A Table of the Chief Heads of the preceding Sermons.

I. The Fifth Kingdome, or Kingdome of Christ founded on the New Covenant.

In one Sermon on Jerem. 33. 20,21. *Preached at* Ham.

THE *Text opened.* Page 1, 2.

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Doct. That the Kingdome (or visible Kingdome) of Christ, is founded on the New Covenant, *proved:*

1 *From the first striking up of the Covenant betwixt the Father and the Son.* p. 4,5,6.

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2 *From the Promulgation of the Coven.* p. 11.

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3 *From the Renovation of the Coven.* p. 15.

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It was renewed with David. p. 21.

Qu. *How doth it appear that this is the New Covenant.* p. 22.

4 *From the work it selfe, where the work doth begin*

begin to Riſe in the world, &c. p. 25.

Uſe 1. *Let men or Satan doe what they can for the cruſhing and keeping down ſuch a thing, yet a day there is when it will come forth, and that in the ſpight of all the power of men and hell.* p. 29.

2 *The unworthines of Saints it cannot, it ſhall not hinder or deprive them of this mercy.* p. 30.

3 *It ought not to be ſtrange to us, if we ſhould ſee a death upon this work, when it ſeems to be coming forth.* p. 35.

4 *We ſhould wait upon God patiently for the bringing of it forth.* p. 37.

5 *This wilbe a ſweet mercy when it comes.* p. 38.

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II. Signes of the Times.

In two Sermons on Mat. 16. 3. *Preached at* Great-Allhallowes.

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2 *To leave his Enemies inexcuſable.* p. 49.

Qu. *What hinders men from ſeeing the Signs of the Times, anſwered.* p. 51. *to* 56.

The Second Sermon.

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it doth consist of two parts, namely, the Kingdome of the Stone, and the Kingdome of the mountain, *opened and proved from* 59. *to* 63.

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III. Christ the Onely Foundation.

One Sermon on 1 Cor. 3. 11. *Preached at* Pancras Soperlane.

Doct. THat the Lord Jesus Christ is the only foundation. 101.

1 Qu. *What are we to understand by Christs being a foundation, answered.* 102.

2 Qu. *In what respect is Christ a foundation, answered.* 103

1 *In respect of the fathers laying for a foundation.* ibid. 2 *In respect of Gospel Revelation.* ib. 3 *In respect of his own meetnesse.* 104. *to* 108. *Christs fitnesse for it shewed in many particulars.* 4 *In respect of believers being built upon him.* 5 *In opposition to all other foundations.* 109. *to* 131. 17 *false foundations, in opposition to which Christ is a foundation.*

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3 Quest. *What is Christ the foundation of?* *anſwered.* 131. *to* 137. 4 *Queſt. Who layes Christ as a foundation, anſwered.* ib. 5 *Qu. How doth God lay Christ as a foundation, anſwered.* 138. *to* 142. 6 *Qu. When doth God lay Christ as a foundation in the ſoule, is it in the firſt work or change that is wrought upon the ſoule, or afterwards, anſwered.* 142. *to* 158

IV. The Promiſe of the Father. *Two Sermons on* Acts 1. 4. *Preached at* Biſhopſgate.

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2 *Then what ſpirituallneſſe is there required of the Saints of the New Teſtam.* p. 199. *to* 202.

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V. The Evill of the Times.

One Sermon on Mal. 3. 16, 17. *Preached at* Great-Allhallowes.

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Obſ. That it's the ſpeciall work and duty of Gods people, when others and the generality of people caſt off, and Apoſtatize from the work of God, to ſpeak often one to another. p. 208.

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1 *Of the ſpeciall ſin and evill of the Time.* ibid.

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One Sermon on Mat. 11. 7.

THe Text opened. p. 225.

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VII. The Idolls Abolished.

His Notes on Isa. 2. 18.

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Doct. There is a most glorious day a coming, in which all Idols shall be utterly abolished. 241.

Qu. 1. *What is meant by Idolls.* ibid. 2 *What Idolls will God abolish. The Idoll of Prophanes.* ib. *The Idoll Pomp, worldly glory, and greatnesse.* ib. *The Idoll Strength.* 242. *The Idoll Pollicy.* 243. *The Idoll Parts and Learning.* 244. *The Idoll of Grace.* ibid. *Qu. When is Grace made an Idoll, answered.* 245. *Qu.* 3. *Why will God abolish Idolls,* 246. 1 *Because* [illegible] *design is to exalt himself alone, and this, whilst Idolls stand, cannot be.* ibid. 2 *Because Gods soule hates Idolls above all.* ibid. *Qu.* 4. *How will God Abolish Idolls?* ibid. 1 *By the manifestation of his own glory, shewed in five particulars, from* 246. *to* 248. 2 *By shaking all Idolls.* ibid.

Use 1. *Learn this, That a day will be, how much soever men now cry up their Idolls, that they shall be ashamed to own them.* ibid.

2 *Let us take heed we doe not in this day set up Idolls.* ibid.

3 *There shall be a day in which Saints shall have hearts to exalt God onely.* 249.

4 *Seeing such a day shall come, let us labour for a spirit fit for this day when it comes.* ibid. *Two things will work such a spirit in us.*

1 *A mortified heart to a mans own things.* ibid.

2 *An enlivened heart to the things of God.* ibid.

FINIS.

Richard Borthwic